

THE ANGLICAN DIGEST

I QUARTER A.D. 1972



A PRIEST'S PRAYER

O LORD my God, I am not worthy that thou shouldst come under my roof; yet thou hast honoured thy servant with appointing him to labour in thy vineyard, and to serve at thy holy Altar. To thee and to thy service I devote myself, body, soul, and spirit, with all their powers and faculties. Fill my memory with the words of thy Law: enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will center in what thou hast commanded. And, to make me instrumental in promoting the salvation of thy people, grant that I may faithfully administer thy holy Sacraments, and by my life and doctrine set forth thy true and lively Word. Be ever with me in the performance of all the duties of my ministry; in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in teaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy holy Word. Grant this for the sake of Jesus Christ thy Son our Saviour.

Adapted from an original composition by the Rev'd William Smith (d. 1821), of Norwalk, who, at the request of the Diocese of Connecticut, drew up the Office of Institution in 1799, which was adopted by the General Convention of 1804 and incorporated in the Prayer Book.

The very purpose for which God has created this world and placed us in it is that we may acquire the kind of character that will enable us to share with Him that eternity of bliss which He has promised to His children. This world is not an end in itself nor is it simply a waiting-room where we remain idle until something comes along to carry us to our goal. It is rather a training school where we are put through just those experiences which are necessary for the perfecting of our characters.—J.W.C. Wand

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the anglican digest

- ✦ some things old
- ✦ many things new
- ✦ most things borrowed
- ✦ everything true

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion

SAINTS ALIVE AND WELL

Being the condensation of an address made at a parish's centennial

A HUNDRED years is a long time, and 1871 is many, many years ago, but that's when the saints in Butterworth banded together and said, "We are going to have the Church here — not a building, but the Church, with its Prayer Book, the Sacraments, the Word, and its three-fold ministry. They did not want just any old thing; they wanted the Church.

The saints of a later generation said, "We're going to have a church building here — a cover for the altar where we worship the Triune God in apostolic order and Catholic faith." They may not have used those words, but that's what they meant, and that's what they did.

In a still later time, they said, "We're going to keep the Church here." They may have said that for several generations.

Still others said, "We're going to make the Church grow and prosper" — and they did.

One hundred years of devotion, care, determination — 100 years of faithfulness, 100 years of adding to the increase of God. We know, of course, that God deserves the credit — "Not unto us, O Lord, but unto thy Name give the praise."

You may remember the old and almost irreligious story about the man who had shaped a sorry piece of land into something handsome and fruitful. A friend said to him, "Isn't it wonderful what God and man can do together?" The man replied, "You should have seen it when only God had it." We know, however, that God wanted the Church to be in Butterworth, wanted it to survive — if not thrive, but we know also how the faithfulness of his saints made it possible. They said, "Here are we, use us."

Without their faith and faithfulness there would have been no Sacraments, no word, no building, no Church. Without your faith and faithfulness, there will be none tomorrow; you and those who follow you are the only ones who can keep the Church in Butterworth for another hundred years.

I say that because for a long time I have been observing how

some dioceses (ours is not without fault) seem to let the Church in smaller communities wither and die, even sell the property. I speak generally when I say that our bishops have not been very bright: all too often they have sent a very young priest, more likely a deacon, to a mission congregation that has had nothing but a series of greenhorns, sometimes bad horns. A member of one of our congregations told me not so long ago, when another deacon had been sent to them, "We, in our short time, have seen seven ordinations!" A member of another congregation said, "We have educated an awful lot of priests."

Very, very seldom have the bishops sent a topnotch priest, an expert, to keep and build up a mission church. Sears Roebuck would not send a new hand or a misfit to build up one of their stores! I know of one instance, and a recent one, where a priest had a record of inferior work: one congregation got so fed up that the people complained to the Bishop and said, firmly, that the man had to go. The Bishop sent him to another mission congregation in the same diocese, and the blessed people there had to do the same thing! They, like you, want to keep the Church there. Anyway, the Bishop was able

to pawn him off on another bishop. (I understand that bishops now and then praise a man's work simply to be rid of him.)

I have looked over our own diocese and found that many of the smaller-town churches are almost the same as they



were fifty years ago, some not so good. That they have even survived is to the credit of the people, the congregation, the faithful laity.

That we have St. Paul's is evidence aplenty of the faith and determination of the saints in Butterworth: indeed, the faith of the Church today (and, for the most part, it is that delightful and commendable child-like faith) is, and perhaps has always been, with the laity, but in any case it's about the only place we can count on for the faith that in other years made

the Church grow and prosper. Our congregations have often suffered from diocesan ineptness — a lack of mission, conversion, or conviction, or even just common sense. That is fact — it is history. Today the whole Church has countless other impediments — things to kill its life and purpose — to keep it from growing and prospering.

The most serious one is that Green Book (and it is a green one), *Services for Trial Use*. Nothing in the history of the American Church has angered the faithful so much as that thing. I speak not of one congregation, but of hundreds of congregations. Thanks to a curious bit of circumstance, I get letters from people all over the country — mostly from laymen — who complain bitterly and sensibly about the trial services: "We don't want that stuff, but our betters are telling us that we must give it a fair trial, but in doing so we are losing people right and left and we don't see the stuff bringing in any young people." Alienating the old, not attracting the young! What started out to be an orderly revision, if not enrichment of the Prayer Book, that despite many obstacles has held us together so many years, has turned out to be a Trojan horse — filled with divisiveness, confusion, a weakening of doctrine (cer-

tainly a fuzziness of doctrine), and so on. The time will come, I trust, when our congregations will be asked for an opinion on the trial services: I look for the faithful laity to rise up with a resounding NO! The faith of the Church is with the laity.

Even the proposed calendar is all mixed up — nobody knows what's what any more. They would take away the Ember Days, when we have grown accustomed to praying for members of the clergy; goodness knows that they need our prayers more than ever before.

The saints in Butterworth were brought up on the Prayer Book; the Prayer Book attracted others and helped bring them into the fold — and keep them there — regardless of the unworthiness of the minister, lay or ordained — and now they want to take it away from us.

They have almost kicked the women out of the Church: the old Women's Auxiliary, with its UTO offering and prayers, good work, was a mainstay of the Church. Instead of using the women as they want to be used, the Marthas of the Church, they would make them all Marys — make them priests and quite likely bishops! I have yet to hear a sane woman say that she'd like to be a priest!

Some are proposing that we give up our apostolic order and

Catholic faith and practice by joining, almost at any cost, with almost any group called "protestant". I know of one bishop who said publicly that he would renounce his apostolic orders for that COCU thing.

The saints in Butterworth have never said anything like that: they'd not think of it — ever.

They knew and know that the Church has got everything anybody needs — it was that way almost 2,000 years ago, it is that way now, and by God's help it will be that way 2,000 years from now — if our earth lasts that long.

All the Church has to do is be the Church: bishops be bishops (successors to the holy Apostles and all that the term implies), priests priests (devoted entirely to the worship of Almighty God and the salvation of souls), and, bless their hearts, laymen laymen — converted, convinced, practicing members of the household of faith.

That's the way it was here 100 years ago. Shall it not, must it not be the same 100 years hence?

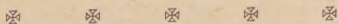
Some of our bishops, and "leading" ones at that, have said and done many strange things lately, and one of them admitted that he did not know what the mission of the Church

was. I think that the saints in Butterworth can enlighten him by showing him the Book of Common Prayer, pointing to the altar, to the church building, and to 100 years of faithfulness.

I'm sure that the saints of 1871 never imagined that a hundred years from then some people would try to wrest away their common worship, dilute the faith, and abandon apostolic orders. Nor could they have imagined other detriments to the faithful practice of the faith: that General Convention Special Program that was urged upon the Church in Seattle is a good example. The Program itself may not have been so bad, but it took money from established missionary enterprises both at home and abroad and put it into fearful and non-Christian hands. There's that Pentecostalism, a very dangerous thing; permissiveness, both ecclesiastical and secular; the new morality, which is another name for old immorality; social and

even political and economic activism — a militant form of humanism; disrespect for authority of any kind, parental, civic, national, ecclesiastical — a disrespect for things sacred.

Perhaps you read recently of a "doing" out on the West Coast. A cathedral church was used for some sort of autumnal equinox celebration of life (they called it something like that), totems were placed in the house of God to represent the 100 senators in Washington, and each was given an animal name; wolf pictures were thrown on the walls, strange songs were sung, and weird dances performed; even the Bishop prayed for the success of the thing. When some parish priests, in his own diocese, complained about the goings-on, the Bishop said that he was astounded by their attitude — that they would even say such a thing. (I might point out that a year or so before, something similar was held in that church; during the festivities, a man, stripped to



The most distinctive fact about the University of the South is that it is part of the Episcopal Church. It is as much a part of the Church as is General Convention or the parish vestry. It is simply the Church at work in the field of education. Remaining fully aware of that, and seeing that our program genuinely reflects our identity as part of the Church, is not only our duty, but the only sound basis for expecting any substantial support from the Church. —Edward McCrady, recently retired Vice-Chancellor of the University of the South, in his last report to his trustees

the waist, stood on the altar and smoked a cigar.)

Name it, and we've got it. We know that much is wrong with our country — riots, demonstrations, lawlessness, dope, inflation, international distrust. We look at our nation and ask ourselves, how did it happen? If we aren't careful, if we are not faithful, one of these days we'll find ourselves asking the same thing about the Church — how did it happen?

The Church is here because of the will of God and the faithfulness of the people; it will stay here by that same divine will, that same earthly faithfulness, plus a right smart

pinch of pig-headedness. You may one of these days have to say, "No, sir. We're not going to abandon the faith of our fathers. We're not going to give our Church over to fads and fancies. The Church was put here for the worship of Almighty God and the salvation of souls, and by God's help that's the way it's going to be! Amen!"

The Lord prosper you; with the Psalmist we say, "We wish you good luck in the Name of the Lord" — and add, for the next hundred years. All blessings be upon you good and faithful people, now and forever. Amen.—Submitted



GOD'S EARTH

ECOLOGY, conservation, anti-pollution, are the catchwords of the day. The Bible says little about them: it took an industrial revolution and a population explosion to make us aware that we even had a problem. Shakespeare made Hamlet call "this most excellent canopy, the air but a foul and pestilent congregation of vapors", but Hamlet was speaking about his soul's sickness, not commenting on atmospheric conditions. Although it is really a modern problem, the

Bible abounds with reminders that the earth is the Lord's, that we hold it in stewardship, that with obedience and faithfulness the earth will be a blessing to us; but if we disobey: "cursed is the ground for thy sake." The Church was observing Rogation Days at least a millennium and a half before "ecology". The Rogation Days, recently passed, have long called us to the duty, before it's too late, of treating the earth as if it really were the Lord's.—A parish bulletin.



ACCORDING TO—

● Nash K. Burger, who has been reviewing books for the *New York Times* a quarter of a century: As for religious books, in quantity there is little change (in the peak season, *The Book Review* section will receive as many as 200 books a day), but there is a pronounced change in content — from the other-worldly to this-worldly, from the practice of the presence of God to the quest of brotherhood, peace, and a more perfect society. There is no necessary conflict in the two emphases, yet an excessive concern with either can lead to the neglect of the other. An English Jesuit observes, "What disquiets me is the apparent swing from 'It is up to the Church to tell the world' to 'It is up to the secular world to tell the Church.'" Too many Church leaders, too many religious books are telling us how to run the country, how to run the world. What most of us want to know is how to run ourselves. I have no doubt that herein may be found the reason for much of the decline in religious-book sales. Nor is the religious believer, the religious-

book reader quite so interested in change as some ministers, bishops, and publishers seem to believe. Change in hair styles and motor cars, perhaps, but in religion, no; indeed, change is the one thing not wanted. A well-known Anglican priest recently wrote in *The Living Church*, "Amidst all the clamor about the extent and rapidity of contemporary change, the people in the pews want to hear proclaimed the reality of the things that do not change." An author, equally respected, says that much of the current passion for change and secular involvement by religious spokesmen results from a weakening of their own faith.

● The Journal of the Diocese of the Philippines: Attending and participating in the 1971 Convocation was a "Mr. Somebang".

● A correspondent: We have a young man in our parish who is finishing college soon and plans to go on to a seminary in preparation for the priesthood. He is bright, has a fine personality, and is of solid faith, but he is having trouble finding a seminary that trains men for

the priesthood. He has encountered almost nothing but an over-emphasis on social activism; he wants to be a parish priest and not a dozen other things. He's having trouble finding even a bishop to accept him as a postulant; they all seem to feel that he should be "out in the world" before entering the seminary "to meet the public". He expressed the wish that just even one of those bishops would work a long day in his father's large store — as he does all summer (this is a tourist-packed town).

● *Church News*: There is growing evidence that worshippers, including young people, are increasingly dissatisfied with the new form for celebrating the Holy Communion. Now that the novelty has worn off, it appears too thin, too lacking in the dignity which must go with public worship. We are in danger of losing the awe and mystery which is at the heart of worship.

● A parish priest: My pastoral experience has led me to believe more strongly than ever that the remedy for our absolute freedom in so many areas of life lies in repentance and absolution through Jesus Christ and His Church. The tragedy is that many people are already "convicted" of sin, with all its shame, etc., but have not been

able to receive the spiritual guidance and strength through persons (priests) that could lead them out of the mire to a new life. They have not found that peace which comes from God because so few apparently have heard about it from the very ones whose vocation is reconciliation. Perhaps I am trying to say that in some instances there is no need to convict of sin: the need is to apply the remedy.

● The Editor-in-Chief of *Harper's Magazine*: It is impossible not to observe that men depend on institutions, just as men perish without food and water. Blind sourness toward everything from General Motors to the Army, the FBI, and the Presidency is a prelude to disaster. It is one thing to lambaste temporary leaders and policies; it is quite another to uproot society's vital structures. Sick institutions need help, not revolution, which, although popular, leads only to chaos and tyranny. (By the way, under its new management, the magazine has regained its former stature.)

● A priest in New Zealand: We have just been confronted with a "Revised Plan for Union" which appears to some of us to be a break with the Faith in its fulness. We are to vote on the union issue next year, and

our Bishop tells us that the proposed united Church could be a reality by 1975. It will, of course, include such things as women priests and the possibility of women bishops, the acceptance of Methodist, Congregational, Church of Christ, and Presbyterian ministers at our altars without any thought



WHOSOEVER
DOETH
FOLLOW
CHRIST
SPEEDS
WELL

John Donne

The EBC 1971 winter bookmark (here somewhat reduced) is printed in red and green on ivory stock. Rate: 35c for a packet of 25, or \$1.00 for three packets. Postage not charged when an order is accompanied by remittance.

of ordination. A "Service for Entering Into Union" is deliberately vague and ambiguous so as not to offend any of the parties concerned, and definite statements on doctrine are at a minimum.

Some of us now face the prospect of being deprived of our livings, unchurched, and being unable to exercise our priesthood if we don't go along. No provision is, as yet, being made for minority groups who dissent. Sometimes I have to pinch myself to make sure that this is all really happening here in New Zealand.

● The Bishop of Wyoming: Every time I lay hands on some young person, knowing the implications of the vows he has just made, I wonder: how will he be supported by the adults around him to help him keep those vows? Sometimes one or both parents have not worshipped in the Church for many months: knowing that, how seriously has the young person taken his promise?

● A parish priest: Men are forever lamenting the decline of the Church and predicting its eventual demise; but note this well, for it is the Gospel: the decline of the Church is in direct proportion to the decline in penitents. Pride is what is keeping us from being the dear holy people God called us to be, and

there is only one serum to correct it. A true confession is not only good for one's soul, it is also good for the world.

● A priest's letter to his people: Thanks to a resolution passed by the Diocesan Council and clarified by the Executive Council of this Diocese [Southern Virginia], it is possible for us to support our Bishop and diocesan program without any fear, at least this year, of any money going to New York to further the revolutionary movements favored by the Presiding Bishop, which, of course, is a major breakthrough. It is our hope and prayer that the arrangement will be maintained until such time as we can send money to New York without fear of supporting the anti-Christ instead of Christian missions.

● The Bishop of Michigan: St. Cyprian (Bishop of Carthage, and Martyr, 258) said, in a rather "sticky" phrase, but quite lovely, I think, that the Bishop is the glue of the Church.

● The Board Chairman of General Motors: U.S. Industry loses \$8 billion to \$10 billion a year because of alcoholism; ignoring the alcoholic until it is too late is not only a waste of human abilities and industrial funds, it is, in the long run, an inhumanity to the individuals involved.

● A Churchwoman: I am trying to keep up the fight to preserve the Faith by really teaching it to children, and by meeting with and encouraging others to do the same. I have used the Teal materials from the beginning, working with the Teals during the first years of the curriculum development. I have a master's degree in Christian Education but most of what I know and do came directly from the Teals. The Teal materials are not yet perfect, but they offer the only material available to attempt to teach our children the intellectual content of the Christian Faith. If we don't teach the honest, real scoop, we had better teach nothing. There are too many



The serious Christian does not swing with a pendulum. The worship of God is his first and, in its larger context, possibly his only, privilege and duty. Take everything else away from the Christian, and as long as he still worships he is faithful to his Lord; but take worship away, and everything else he does counts for nothing. Worship is as significant to the Christian faith as just that — it is everything.—A parish priest

people who think Christianity is nonsense because they went to Sunday School for ten years and were given nothing but nonsense. For those who really want to preserve the Faith (as I'm sure TAD and its readers do), the Teal Curriculum offers an answer never before known. The Teals get scads of letters each month saying how wonderful the materials are, how excited the teachers are, how the children are becoming knowledgeable, committed Christians, and much more. I doubt if any other Church School curriculum publisher ever gets letters of that sort. (See "We Recommend" page 33.)

● A retired priest: I was taught and hold that the Christian minister is a *priest*, and a priest is a man under authority with the functions of caring for the spiritual welfare of those committed to his charge, to bring God's love and presence and power into the daily lives of his people, to bring them all to deeper commitment and more fervent love of Jesus Christ our Lord. Is there any higher or more rewarding function in the world; and can any minimum salary, house and utilities, car allowance, pension and medical insurance, pay for it? St. Paul and the greatest of his successors in the ministry seem to

have been content with sufficiency of "food and raiment".

● The former Vice-Chancellor of the University of the South: The University of the South is a unique instrument for the Church's ministry in education. It is here because thousands before us believed that the Church's ministry should include the teaching of God and man and his universe. It is here today because thousands before us believed that the stimulation of mind and the strengthening of intellectual capacity was important to the soul. The University is here today because those people believed that the promotion of good learning, good citizenship, and good living could best be taught in a place set aside and apart for the teaching and practice of those arts. It is here because others cared about us and our society. They thought the University to be important to society because of what, hopefully, graduates of the University would mean to the quality of life in that society.

● A layman: Last Sunday I went from here to my church (21 miles away) for the express purpose of making my Communion. I didn't go up and receive the Sacrament. When I left the Church I told the clown at the door that I

had come for the express purpose of communicating, but after watching that half-hour of Hollywood "Laugh-In" I couldn't do it. His mouth fell open and he was speechless. It's the first time in my life I ever did anything so rude as that, but he apparently didn't realize, during his show-off, that he was degrading the most valuable thing I have left in this life.

● *The Journal of the General Convention, 1970: The Episcopalian* had publishing losses of \$127,003 in 1968, and \$146,767 in 1969, which were made up somewhat by appropriations from the Executive Council of \$148,000 in 1968 and \$170,000 in 1969. In 1970 *The Episcopalian* asked the General Convention for \$264,000 — the cost of adding 120,000 names of parish leaders to its mailing list: the request was passed by the House of Bishops but refused by the House of Deputies.

● An American bishop: Those of us who hold to the Faith "as the Church hath received the same" must also hold together, with each other, because so many efforts are being made to water down the doctrine, discipline, and worship of the Church. Officially, at least, the Church is not speaking as a certain trumpet — just when the

world needs what we have to offer; instead, energy is being expended on ecumenism, trial liturgies, and concerted plans of political and business social activism. The average parishioner is expected to like it, and to pay for it, regardless of where his real convictions lie. It would be well if the average faithful layman were listened to a bit more.

● The Bishop Coadjutor of Georgia (in *The Living Church*): I continue to be amazed at the perverse perseverance of our social-action exclusivists who insist that the First and Great Commandment can be obeyed only by prior concentration on the Second. Obviously we are given no choice between the two, but we are given a right order. Way back in 1926, Evelyn Underhill noticed the trend and foresaw the results: "We are drifting towards a religion which, consciously or unconsciously, keeps its eye on humanity rather than on deity — which lays all the stress on service, and hardly any of the stress on awe; and that is a type of religion which in practice does not wear well." In practice, it surely hasn't!

● A seminarian: The liberals are determined to turn out a bunch of theological illiterates who, since they know nothing, will follow whatever line they are handed by the betrayers of

the faith in high places. You would not believe our senior year here. We have been in session for six weeks and have done nothing; a few books have been assigned, but we've had no lectures and very little "input" of any kind. We just sit around and pool our ignorance, which is supposed to prepare us for



the "real" world. My rector's wife told me three years ago that when I got to seminary I would think I had died and gone to hell. She was right, but I think hell would be preferable — at least its inhabitants are honest enough to admit where they stand.

● An article in the *National Review*: St. Anne's [Washingtonville, in the Diocese of New York] wishes to 'announce a gentle and good-natured war with the Diocese brought on by the controversial "Purple Paper" which recommended that all missions and aided parishes in the Diocese be denied further support, so that funds may be "more Christianly used for 'evangelical' and 'outreach' programs in 'stress areas'." We feel there should be at least one Episcopal Church within a day's

driving distance of the See City where the word of God is preached according to the New Testament, not according to the New York Times; where a sermon brings comfort to the soul and not to the nation's enemies; where the hope of salvation is maintained confidently and without embarrassment. St. Anne's is not closing down: without diocesan funds we may have to become St. Anne's-in-the-Fields. Who knows, we may even have to become the world's smallest diocese. Right on, brother, right on! -

● A priest's letter: It is always a boost to read what you and others throughout the Church are saying and to have the extra proof that God is still using His Church for the salvation of souls — good medicine, indeed, in these days of confused priorities and foolish behaviour on the part of much of our leadership and many of the laity.

● A layman: At our diocesan convention, called to elect a man to be consecrated bishop coadjutor, we did all we could to bring about the election of "our" man, but it was a hopeless undertaking from the very start: not more than a half-dozen delegates had ever seen him and most wanted a man whom they already knew. That is not surprising and the result is not to be deplored, but I am

not sure that choice of bishops by our democratic process is the best way to do it. Delegates can scarcely be expected to know enough about each and every candidate and the needs of the diocese; moreover, elections create tension and are often a major divisive factor.

● A subscriber: You will surely smile when I tell you about my copy of *The Wood* [EBC selection, Autumn 1971]. I took it to the hospital so that I could read it as I sat in my brother's room hour after hour during his terminal illness. On Monday I left it on the table instead of taking it to the motel with me; the next day (after my brother's death) when I went to collect his belongings, the book was nowhere to be

found. I inquired today, but nobody has any idea where it is. I think it is wonderful that somebody wanted it. May God instruct his or her heart, mind, and soul! -

● A parish priest: Something of immense value has been omitted from *Prayer Book Studies* 20 ("The Ordination of Bishops, Priests, and Deacons"). There is not the slightest hint of the conferral of the Holy Ghost for the work and office of a bishop or priest. There is the prayer that God will send his Holy Spirit on the man but that is one that any freshly confirmed child might and can, pray. In short, there is no official action by a bishop in the exercise of his office as such. Everybody understands



The above photograph shows everybody who works at Hillspeak — at the present time seventeen loyal and hardworking folk, from all over the country including the lovely Ozarks. Some live at Hillspeak and some elsewhere; some own their own houses and are rearing children; some have been with Operation Unlimited since 1953 (the beginning of the EBC), 1954, 1958 (the year TAL began), and 1960 (the year we moved to Hillspeak); some work only in the office, some both inside and out; some work for no pay at all (not even board and room), but everybody works and does his job well — for you and our beloved Church. They wish you well all through the New Year.

of course, that only a bishop can ordain and consecrate, but one would not suspect it from this rite. The formularies of the Church are indeed subject to minute scrutiny. Another thing of value that has been omitted is the conveyance of authority to remit sins in the name of the Holy Trinity. Either that is of no value at all, or we have never had it, not even from the beginning, according to proposed rite of ordination. If it is of value we should preserve it, since it is a matter of the everlasting life of Christian souls. It should be preserved in our formularies in order that it might be a part of the ministry of reconciliation in ages to come. If an essential part of the ministry of holy orders is omitted, one is entitled to doubt that holy orders are conferred at all. Something new that has been added: in the examination of

a deacon (page 79) he is told that he is to interpret to the Church the needs, concerns, and hopes of the world. In short, a deacon, fresh out of seminary and with small experience of the world, is to interpret to the age-old Church a world that St. Paul tells us we are not to be conformed to. We assume that the newly ordained deacon is to enter into that ministry immediately.

● A reader: Miss Elizabeth Raftery, after her graduation from college in 1915, was secretary to all the heads of the late Berkeley Divinity School; her services were acknowledged last June at the final graduation ceremonies (the Seminary is now associated with the Yale Divinity School) by the awarding of a degree (Doctor of Sacred Theology), possibly the only woman so honored by one of our seminaries.



A prayerful man is a man who always prays, but not one who is always saying prayers. A life of prayer is not a life spent on one's knees, incessantly talking to God. It is a life wherein man is ever conscious of God within him and without him, above him and below him, over, under, and all around him. To be a man of prayer, then, is to be a man whose every thought, word, and deed is not about God, but directed to God; a man who eats and sleeps and works and laughs and cries, suffers and rejoices, triumphs and fails in God and for God's honor and glory.—Burnt Out Incense, by the Trappist Father Raymond

GOING UP

The Church School teacher who had asked each child to draw a picture of his favorite story from the Bible was particularly intrigued by one picture showing an airplane with two people standing beside it; one was in white robes and the other wore goggles.

"What story is this?" she asked the little boy who drew it.

"It's a picture of the Ascension."

"Then who is the man in the goggles?" she asked.

"That's Pontius the Pilot," the little boy answered.

—*Arkansas Democrat*

HOLIDAY

I shall be away for the next few Sundays. The preachers during my absence you will find pinned to the church notice board, and all births, marriages, and deaths will be postponed until my return.—A parish bulletin

DISAPPOINTMENT

A woman stood at the back of the cathedral church after one of our 11 o'clock Sunday services at which I had preached. She had very thick glasses, and peered at me very closely and declared, "It is the Dean, isn't it? I've heard you so often on the radio that I drove 45 miles

this morning to hear you preach, and I was so disappointed when it was somebody else. It was an awful sermon, wasn't it!"—Submitted

TURTLE SONG

"Momma, I like it when we sing the 'Turtle song'."

"What song is that, dear?"

"You know — the one we sang this morning, 'Lead on, O King 'e turtle'."

—From a letter

VIRGIN

Children sometimes have questions about the Holy Family that can't be answered by the Scriptures. A seven-year old said to his mother, "I know who the Virgin Mary was, but who was the King James Virgin?"—A parish bulletin

PARISH HALL

One Sunday School first-grader, "What's a parasol?"

His fellow student, "That's where you go to drink coffee after church on Sundays."—Submitted

BULL

A teen-ager, in writing an examination in a history course, described a papal bull as "a large animal kept in the Vatican gardens to supply milk for the Pope's children."—Submitted



CREAM OF THE WINTER CROP

ON SOME trip or vacation, we may have been to Philadelphia and visited the hall where some of our forefathers declared our country's independence; we may have made a guided tour of Mount Vernon, where George Washington lived; or we may have gone through the little house in Lamar, Missouri (about two hours north of Hillspeak), where Harry S Truman was born. Most of us, in one way or another, have visited some historic spot where history was made, and we have always come away with a better appreciation and perhaps better understanding of that particular event — because we saw with our eyes where it happened.

Few of us, however, have been to the Holy Land and Bethlehem, where Christ was born, and fewer of us will ever get there. We heard the Christmas story read to us as youngsters, and now, as adults, we have heard it in church year after year at the Midnight or early Christmas Day Eucharist, and perhaps we have even "read up" on it, but knowing what happened is not the same as seeing where it happened.

In Paul L. Maier's *First Christmas*, we are taken there — to Bethlehem, and by word and picture travel one by one to see the place where Christ was born. We could not be in better hands. As EBC members know from reading his *Pontius Pilate*, Dr. Maier is not only a biblical scholar, he is also blessed with a feeling for history and, happily for us, knows what we want to see, tells us about what we are seeing, and in doing so supplies us with background not found in the Bible. When he finishes his tour, we can feel and say that we were there; and in the days to come when we hear the Christmas Story again, it will take on a new and fuller meaning for us because, along with all the pilgrims of earlier days, we were there.

As we all know, there is more to Christ than just His birth — His passion, crucifixion, death, burial, resurrection, and ascension are also mighty acts, all of which may be summed up in the word Incarnation (the taking on of flesh, and all that is involved): no one act may be taken separately. For example, when Dorothy L. Sayers, in her great work, *The Man Born to*

JOIN THE EBC AND GET THE BEST BOOKS

ENROLL me as a member of the Episcopal Book Club. I understand that (a) four times a year, on the Ember Days, I shall receive a book about some phase of the Church's life and teaching, (b) each selection is unconditionally guaranteed to interest me, (c) if I do not wish to keep any book, I may return it within ten days after its arrival — otherwise I am to pay for it by the end of the month, (d) the average cost of each selection is \$3.50, and (e) I may cancel my membership in the EBC at any time by giving due notice to the Club.

☐ I am enclosing \$14.00 in advance payment for four seasons, with the understanding that at the end of that period I may (1) repeat the advance payment, (2) continue my membership on a season-to-season basis, or (3) will tell the Club to cancel my membership.

☐ Bill me for each season's book when it is mailed.

☐ Begin my membership by sending me the 1971 winter selection, *First Christmas*.

By paying for four seasons in advance, the book will cost me, as a member, only \$3.50; otherwise the selection will be billed to me at \$3.95, or \$1.00 less than the regular retail price.

If I should not wish to keep the winter selection, I may return it for credit (within ten days after its arrival) — as I may do with any EBC selection.

My Name

Mailing Address

City, State, & Zip

Parish

8M14-72A

CLIP, FILL OUT, AND MAIL

be King, has our Lord's Mother, who is watching her Son trudge up the hill to Calvary, say, "I know now what He is, and what I am . . . I, Mary, am the fact; God is the truth; but Jesus is [both] fact and truth — He is reality . . . Only one Jesus is to die today — one person whom you know — the truth of God and the fact of Mary. This is reality. From the beginning of time until now, this is the only thing that has ever really happened. When you understand this you will understand all prophecies, and all history . . ."

What Miss Sayers is saying is that the Incarnation is the only thing that has ever really happened. The chair that I am sitting in, this paper that I hold in my hand, the voice that I just heard on the telephone — they are not "really real"; only the Incarnation is that. The birth of Christ is "really real" — an immortal truth, revealed to us in the "flesh of fact". Paul Maier's book helps us immeasurably to see the fact and to make our Lord's birth all the more "really real." — "Ember-tidings"

(Note: *First Christmas: the True and Unfamiliar Story* is published at \$4.95 by Harper & Row, 49 East 33rd Street, New York City 10016. See left column for obtaining the work as a selection of the EBC.)

The Anglican Digest

DEPARTMENTS

CORRECTION CORNER

■ For readers of *The Wood*, the 1971 Autumn EBC selection: On page ten, paragraph three, a line (here given in capitals) was omitted: "When the Greek talked about truth, he meant AN INTELLECTUAL ABSTRACTION WHICH WAS THE GOAL OF HUMAN LIFE, BUT WHEN THE HEBREW SPOKE OF TRUTH, HE MEANT *God-acting*, and the root meaning of the word was *that-which-supports-you*, and consequently *that-on-which-you-can-depend*."

■ "A Prayer Away" [IV TAD 1971], which was attributed to a parish priest (we found it in a bulletin), is, we are now informed, a translation from the French of a homily by Msgr. de Ségur.

■ We know that many strange things happen to bishops after their consecration, but aging ten years almost overnight is not one of them: the Bishop of Western Kansas should have been reported as being not 62, but 52; he was born 20 July 1919 — in Miles City, Montana.

■ The late Bronson Ragan [IIITAD71] was organist at

the Church of the Holy Trinity, 316 East 88th Street, in the City and Diocese of New York, but lived in Elizabeth, New Jersey, where TAD said incorrectly that he served as organist.

ADVICE

■ Any woman who is impatient to be ordained now is advised to take a plane to Hong Kong, where the bishop is less traditional than most of his colleagues.—The Bishop of Johannesburg

■ When a proprietor of London's *Church Times*, whose self-appointed task was to answer correspondents' questions for publication in the paper, was asked to recommend a book that would help the inquirer to preach, the proprietor wrote out, after a bit of fuming, "Why not try the Bible?"—Rosamund Essex

GOOD IDEA

■ The telephone service is now bringing us all sorts of things, such as Dial-a-Prayer. I think, to be fair, there should be a phone number for atheists: when they are feeling bad they should be able to dial a number

and hear the phone ring . . . ring . . . ring . . . ring . . . ring . . .—Irwin C. Watson in *Parade*

■ When some new families move to your neighborhood or your apartment building, invite them to go to church and meet the people afterwards.—A parish bulletin

■ We were discussing the philosophy of "living each day as if it were your last". "Well", said one of the group, "that's a fine saying, but for twenty years I've been using a philosophy that's a little different: treat all the people you meet each day as though it were *their* last day on earth".—A parish bulletin

RECORD

■ After 80 years of service to the Diocese of Western New York (see city: Buffalo), the Lay Readers Missionary League has been dissolved; ages of the five retirees: 54, 61, 70, 74, and 84; three served for 30 years each, one 40 years, and one 46 years.

LIFT

■ The following story, with a dateline of 27 September 1970, appeared under the headline, HELICOPTER BRINGS SUPPLIES TO REMOTE ARCTIC COLONIES: "At Frobisher Bay, the helicopter lifted the Anglican

church ashore. Afterwards, the men sailed back to Montreal and, according to Mr. Marlow, a stiff drink of Scotch."

SO CAN WE

■ I may be two months late with my birthday remembrance, but I can attest to the fact that God has been on time with every day for the past fifty-odd years, at least.—A TAD reader

FOR THE BIRDS

■ Among the flood of letters which have protested streamlining England's Book of Common Prayer, the *London Church Times* received one in which the author applied the same principles of modernization to a line from Percy Bysshe Shelley. "Hail to thee, blithe spirit; Bird thou never wert" came out "Good morning, cheerful spirit; You never were a bird".—*The Associated Press*

AMEN

■ Because things are "old" they are not necessarily useless. God himself is the same — yesterday, today and forever.—A letter

■ All a parish priest has to do is teach the faith and practice it — and love the hell out of his people.—A priest's letter

SIGNS OF THE TIMES

■ We regret that repeated acts of vandalism and theft have

made it necessary to lock our church doors except during services. Never before in the Rector's ministry has such a step become necessary. Needless to say, the decision was made reluctantly and with a sense of sadness that the respect for a House of God has so deteriorated in our community as to make such a protective measure necessary. In the future, the church doors will be opened fifteen minutes before a service, and closed immediately afterwards.—A parish bulletin

■ "The nursery is in charge of Mrs. Wagner this morning."
—A parish bulletin

NO KIDDING

■ *Newsweek* reports that "the average American family, statisticians say, changes residences once every five years". With its 170,000 stencils, that means that *The Anglican Digest* has to make 34,000 address changes every year, or 135 every working day.

■ At the recent consecration of the VIII Missionary Bishop of Utah, [at the beginning of the ceremonies,] the bishops attending . . . were led . . . by an acolyte carrying a Greek cross painted orange and yellow with blue and yellow squares in the center. Two pink balloons floated on the top of the cross. The vestments, designed by the

new bishop, were of brilliant psychedelic hues, in red, orange, green, yellow, and black. [The bishop] was escorted by [the Presiding Bishop] around the circle of the arena floor to salute the members of his new diocese and be greeted by them. A crowd of perhaps 2,000 persons broke into applause, threw confetti, rang bells, set off firecrackers, cheered and twirled noisemakers.—*The Salt Lake Tribune*

■ A parish named Christ Church received a circular addressed: *Christ, 815 Portola Road, Portola Valley CA 94025*, with the added notation, *Address Correction Requested*.

■ A nationwide group of women, called Episcopal Woman's Caucus, has been organized to "combat delays in ordination of women as priests".

■ After the Benediction, the Bishop will lead the newly confirmed in procession around the cathedral church. Please feel free to applaud them.—A parish bulletin

■ On a recent visit to Chicago, the Bishop of Crediton [Church of England] was listed on the hotel register as the Bishop of Creditors.—*Church Times*

HEART SAD

■ At the convention [called to elect a man to be consecrated

Bishop Coadjutor], it turned out that the younger priests did not want a bishop who would be sound in the faith and exemplary in the practice of it. One priest told me afterwards that he cried, right on the floor of the convention, when he heard his candidate ridiculed for having daily celebrations of the Holy Communion.—A letter

■ The various vicars that we have had at our parish for the past several years seem not to be interested in history, and our present priest, concerned with only social action, hasn't visited his less-than-100 parishioners in over a year.—A college professor

ACTS 1: 26

■ In Cairo, Egypt, a blind-folded Egyptian boy pulled one of three names from a silver box, making a former army officer, Bishop Shenuda, Patriarch of the Coptic Orthodox Church, Pope of Alexandria, and the 117th successor to St. Mark. Bishop Shenuda and the other two candidates were not present during the ceremony; they spent the day in monasteries.

CORRECT

■ Enclosed is a leaflet on Christian burial that reflects sound Prayer Book teaching and the framework within which your

priest approaches the fact of death and the subsequent funeral. Please don't expect your priest to bend to fit the wishes of the mortician; it's quite the other way around.—A parish bulletin

HOORAY

■ In the trial Ordination Rite is a rubric, midway in the service, which calls for the congregation to voice approval of the man being ordained: it reads. "The People respond with a loud voice saying these or other words, several times: 'He is worthy'." It is well and good to cheer a new ordinand on his way, but the real need of a priest for a loud huzzah occurs later on — when he has been in his parish for, say, ten years, has preached 500 different and carefully planned sermons, has completed his 1,000th sick call, and the vestry has just decided not to raise his pay because of the tightness of money. From this corner comes a loud "HOORAY FOR THE RECTOR!" —Advance (Diocese of Chicago)

HOT LINE

■ "The Rev. John Jones will preach Sunday at 11 a.m. on the topic, 'And Now a Word from Our Creator.' "—Announcement of a local Presbyterian church

LOST SHEEP

■ On the Third Sunday after Trinity, in Trinity Church, Pierre, South Dakota, while the priest was reading the holy Gospel (St. Luke 15: 1-10, the parable of the lost sheep), he was interrupted by the sound of bleating sheep; a ewe and her lamb were standing in the church yard outside the open window. The two departed quietly after the service. A later check showed that the sheep apparently did not belong to any nearby farmers, and no one else in town reported seeing sheep that Sunday.

REASON ENOUGH

■ Nashotah House, a Wisconsin seminary of the Church (it was founded in 1842) recently asked its 76 students why they chose that seminary. The answers: because it (1) encourages a disciplined life, (2) teaches the Faith, and (3) offers community life. (A total of 191 people — students, wives, and children — lives on the 430-acre campus, which is only thirty minutes from downtown Milwaukee, the 12th largest city in the United States.)

THE BAD AND BETTER

■ Members of the Faculty are deep in animated discussion of the place of corporate worship: attitudes and habits range from

daily participation in the Offices and Eucharist to a genuinely sincere questioning of the value, if any, of corporate worship in a seminary community and an unwillingness to participate on a regular basis.—The report of a seminary dean

■ Among the students there are small signs that suggest a change in the spiritual life of the Seminary: chapel attendance is remarkably good and there is an obvious desire to worship together. The lessening of the lethargy and indifference of recent years is refreshing and encouraging.—The same report

DIRECTIONS

■ A Holiday Inn marquee: THE WAY TO HEAVEN: TURN RIGHT AND GO STRAIGHT.

SATISFACTION

■ I thank my God upon every remembrance that my wife feels too liberated as a woman to be a priest.—From a letter

ALL THE WAY

■ The Bishop recommends that when you return to the Book of Common Prayer and its rites and ceremonies, you return all the way: use the BCP calendar (— Sunday after *Trinity*), the BCP propers (Collects, Epistles and Gospels), and the King James Version of the Bible. That should give your people

an opportunity to compare it with the various "new" things that have come along with *Services for Trial Use*.—A bishop's letter to his priests

BUNK

■ When the Bishop of California came out strongly against the idea of ordaining female priests, two women, not Episcopalians, said that the Bishop's view was an "absurd and destructive statement. If there is, as he says, 'a painful tension', it is because of the refusal of some clerics to recognize both men and women as whole persons."—*San Francisco Examiner*

HEART GLAD

■ The vitality of the Church's ministry in education is important to our country. The Episcopal Church owns the University of the South. Both education and the Church deserve full commitment and support that must be strengthened in the future. I look upon the invitation to be president of the University not only as a great honor but as a call from my Church for service.—J. Jefferson Bennett, newly instituted Vice-Chancellor of the University of the South

■ Of the 365 communicants on our books, 304 of them made their communion at the parish

altar on All Saints' Day (two Celebrations); of the remaining 61, 28 are away at college or in the service, three are house-ridden, and two were in the hospital. I'm proud of my people.—A parish priest

■ In thanksgiving for the support which my vestrymen have given me since I became their rector (a little over a year ago), I want to give them something to show my appreciation and affection. The gift should be one that will continue to give joy and be a constant reminder of the things that we share as Episcopalians and children of God: I am therefore enclosing a check to cover the cost of subscriptions to *The Anglican Digest* for my fifteen vestrymen. Thank you for providing something that we Episcopalians enjoy receiving and giving.—A parish priest

■ All is well here: the place is really catching on, and we are having almost more than we can take care of.—The manager of a diocesan retreat center

FORTH AND BACK

■ A reader reports that a Presbyterian Church bulletin board in her neighborhood bears across its top the message, "Strangers Welcome". One Sunday morning, underneath it was the sermon topic, "Friends, Guard Your Treasures".

You can't be too careful around those strangers.

■ "St. Paul's Episcopal Church was destroyed by fire today with help from Bridgewater, West Bridgewater, Stoughton, and Rockland."—(Malden. Massachusetts) *News*

Sometimes we receive help that we could do without.

■ "What can I say to our Curate who, not believing in weekday celebrations of the Holy Communion, labels them 'medievalism'?"—A disturbed Churchman

You might ask him what he expects to do, should he ever get to heaven where there is nothing but the everlasting praise of God.

■ The election of the 59-year-old reactor of Christ Church, Cincinnati, Ohio [as Suffragan Bishop of Massachusetts] took place on the fourth ballot.—A UPI release

Well, maybe some rectors are reactors these days; you can't blame the press for telling it like it is.

■ The issue of priesthood for women was referred to a study committee by the House of Bishops at its annual meeting: the Bishop Coadjutor of New York recommended that the study committee include non-bishops, among them an anthropologist and a psychiatrist.—From *The New York Times*

What have anthropologists and psychiatrists got to do with the nature, purpose, and function of the Church?

■ "What is the best material to use in teaching my child religion?"

"The parent."—A parish bulletin

■ A somewhat discouraged or confused priest included in the reprint of an August sermon, "Whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted."

Truth always has a way of surfacing.

■ THRIFT SHOP CRASH SALE — Clothing, Appliances, Antiques, and Treasures—A parish bulletin

A well-preserved and undamaged treasurer should bring a good price.

■ "I cannot refrain in the 'deacon-deaconess controversy' from referring your detractors to I Timothy 3:12 — 'Let the deacons be the husbands of one wife' — awkward by their principles!"—Letter from a reader, quoted in *The Living Church*

Commented the Editor of The Living Church: "I take a dim view of polyandry and do not recommend it even for deacons."

■ A woman who lived in the country was unfortunate

enough to fall into her well. She prayed for rescue and her prayers were answered. She was so moved by the experience that she promised the Lord to spend the rest of her life bringing others to Him, which she promptly attempted by luring unsuspecting women to the well and pushing them in.

Didn't anybody become suspicious after the first conversion?

■ We need your help. From the more than 9,000 parishes in the United States, yours has been found to be among the top 400 in pledge per communicant. We would like to be able to determine what it is, in your parish, that has created such a high average level of communicant giving. By dividing the total number of communicants in your parish into your total pledged income, your average is much higher than that of other parishes. At a time when the declining income of the Church is laid at the door of economic recession, inflation, and "controversial programs", there must be some reason why the pledged income in 1969 appears to be so high in your parish.—From a letter of the Assistant Treasurer of the Executive Council

The Rector's comment: What makes the letter even more astonishing is that the median in-

come of the people in our parish is probably half that of most other parishes. Our story is really very simple. We work around the clock, teach the full Catholic faith, hear Confessions, etc., have no modern liturgical experiments (addressing God as "you"); no radical political experiments (female vestrymen); and limit the membership to those who worship God every Sunday, as canon law requires.
—A parish bulletin

WILD, MAN, WILD!

■ The Festival of All Saints is above all a celebration of Christian unity — a time when the Church proclaims that God has been active throughout history, in all times, and in all places. In recognition of this [*sic*] unity, the School of Theology will use the liturgy drawn up by COCU [there's that cuckold word again!] for celebrating the Lord's Supper on this [*sic*] occasion.—A seminary bulletin

CAN'T WIN

■ A golfing priest, after having been beaten by an elderly parishioner, returned to the clubhouse somewhat depressed. "Cheer up," said the layman. "Remember, you'll eventually be burying me some day."

"Yes," said the priest, "but even then it will be your hole."
—A diocesan journal

HILLSPEAKING

ONE of the joys of living and working at Hillspeak, and plenty of them are to be found here, is the daily assembling of ourselves for the worship of Almighty God and, we trust, the salvation of our souls. When we came to Hillspeak on St. Mark's Day, 1960, we immediately set up a schedule of Celebrations, and in 1963, when we had more people, we started having everything daily: Morning and Evening Prayer and the Eucharist, except, of course, on the proscribed days of Good Friday and Easter Even. Since that time, with only one priest in residence (for about two years we had two priests here), we have never missed saying the Offices, but the Eucharist was skipped on three occasions because of an automobile accident, a mixup of dates, and, believe it or not, a shipwreck.

Sometimes our little chapel (still only a room in the Big Barn) is filled to overflowing, especially during the tourist season when many visitors come to Hillspeak; occasionally there may be only four people there, but usually there are the eight Episcopalians who live on the place; in any case, the

prayers of the Church go on — thanks be to God, daily.

With eight years of steady use, we have grown to appreciate and enjoy even more the Book of Common Prayer, see even better the wisdom and beauty of its composition, and value all the more the soundness of its doctrine. The Lessons, repeated yearly, continually enlighten us and the Psalms, which are said antiphonally and read through every month, not only take on new beauty and meaning but also seem to stand on four legs.

Almost daily we have prayers for special occasions (a diocesan election or a man to be consecrated or enthroned bishop), anniversaries (we say a special litany for every bishop on the anniversary of his consecration and, through *The Anglican Digest*, urge others to do the same). (Why not write your own bishop on that date, and wish him well; but do, please, pray for every bishop on his consecration anniversary.) We pray for the sick, those in trouble, the faithful departed — the works. If St. Benedict was right when he said, "to labor is to pray", we are indeed blessed with both pleasures.

We are happy to tell you that the first retiree residence, "Wynnewood", has been built at Hillspeak: it was finished on All Saints' Day and was put up by a Churchwoman who came up from Florida something over a year ago and who, bless her heart, works for us full-time



and without salary (she looks after the Anglican Book Depot [Operation Pass Along], types, writes, reads parish bulletins and manuscripts, and shows visitors about the grounds.)

The carpenters are beginning the second retiree residence for a couple from St. James' Parish, Wichita, Kansas (to the left of "Wynnewood" by at least 300 feet). Both houses face the panorama drive (about five miles long) that will eventually circle the top of Grindstone Mountain, and both of them will have before them a clear view of twenty miles or more.

Because Hillspeak's present water works has its limitations, only one more house can be

built before a new system has to be devised. Even though we have an adequate supply of water (a large spring) which the experts say will accommodate 790 people, the distribution of water is a matter that will have to be tackled before any other houses can be built. At least, however, a real start has been made on Operation Full Time.

Soon after the arrival of this issue of TAD you will receive the annual birthday envelope for 1972: please attach it to your personal calendar so that when your anniversary rolls around you will be reminded to celebrate that happy occasion by sending in your TADollar. Remember, please, that that dollar, small as it is these days, is vitally important to *The Anglican Digest*.



If the Church, with some success, has taught people to be humanitarians, perhaps if she tried she could teach them to be Christians.—*Our Church Times*



"Now think we all are God" is a frightening distortion of a grand old chorale, "Now thank we all our God"; we must confess, however, that it expresses modern feelings more truly than many of our perfectionist hymns.—*The Churchman*



PRAYERS



MINDFUL of the Church's bidding to "pray for the ministers of God's Holy Word and Sacraments; [and herein more especially] for Bishops, that they may minister faithfully and wisely the discipline of Christ", the following named Chief Pastors, who hold jurisdiction under the American Church and whose anniversaries of consecration occur in the next three months, are all commended to the prayers of the faithful. (Remove this page and keep in your Prayer Book.)

JANUARY

- 5 *Edmond Lee Browning* (1968). Bishop-in-Charge, Convocation of American Churches in Europe
- 6 *Jonathun Goodhue Sherman* (1949). V Bishop of Long Island
William Davidson (1966). VI Bishop of Western Kansas
James Tak-Ming Pong (1971). II Bishop of Taiwan
- 10 *Donald Hathaway Valentine Hallock* (1952). VIII Bishop of Milwaukee
George Edward Haynsworth (1969). I Bishop of Nicaragua
- 11 *Gray Temple* (1961). XI Bishop of South Carolina
- 12 *Jose Antonio Ramos* (1969). II Bishop of Costa Rica
- 14 *Jose Guadalupe Saucedo* (1958). IV Bishop of Mexico
George Theodore Masuda (1965). VIII Bishop of North Dakota
- 15 *Charles Francis Hall* (1948). VI Bishop of New Hampshire
- 23 *Constancio Buanda Manguramas* (1969). Junior Suffragan of the Philippines
- 24 *Albert Wiencke Van Duzer* (1966). Suffragan Bishop of New Jersey
- 25 *William Benjamin Spofford, Jr.* (1969). IV Bishop of Eastern Oregon
- 26 *Paul Moore, Jr.* (1964). Bishop Coadjutor of New York
- 28 *Philip Alan Smith* (1970). Suffragan Bishop of Virginia
- 30 *Philip Frederick McNairy* (1958). VI Bishop of Minnesota

FEBRUARY

- 2 *Lyman Cunningham Ogilby* (1953). Assistant Bishop of Pennsylvania
Charles Gresham Marmion (1954). V Bishop of Kentucky
George Richard Millard (1960). Suffragan Bishop of California
Edward Gaudan Longid (1963). Senior Suffragan Bishop of the Philippines
Richard Beamon Martin (1967). Junior Suffragan Bishop of Long Island
Clarence Edward Hobgood (1971). Suffragan Bishop of the Armed Forces
- 4 *John Seville Higgins* (1953). IX Bishop of Rhode Island
John Harris Burt (1967). VIII Bishop of Ohio
- 7 *James Walmsley Frederic Carman* (1956). V Bishop of Oregon
Adrian Delio Caceres (1971). I Bishop of Ecuador
- 8 *Harvey Dean Butterfield* (1961). VII Bishop of Vermont
- 9 *Charles Bowen Persell, Jr.* (1963). Suffragan Bishop of Albany
William Hopkins Folwell (1970). II Bishop of Central Florida

(Continued on following page)

- 10 James Milton Richardson (1965), V Bishop of Texas
Robert Bracewell Appleyard (1968), V Bishop of Pittsburgh
14 Norman Landon Foote (1957), VI Bishop of Idaho
Charles Waldo MacLean (1962), Senior Suffragan Bishop of Long Island
18 Furman Charles Stough (1971), VIII Bishop of Alabama
21 Allen Webster Brown (1959), V Bishop of Albany
24 William Hampton Brady (1953), V Bishop of Fond du Lac
Benito Cabanban Cabanban (1959), V Bishop of The Philippines
Charles Ellsworth Bennison (1960), V Bishop of Western Michigan
Harold Barrett Robinson (1968), VIII Bishop of Western New York
26 Hal Raymond Gross (1965), Suffragan Bishop of Oregon

MARCH

- 1 Leonardo Rivera Romero (1964), Senior Suffragan Bishop of Mexico
Melchor Saucedo (1964), Junior Suffragan Bishop of Mexico
2 John VanderHorst (1955), VII Bishop of Tennessee
6 George Edward Rath (1964), Bishop Coadjutor of Newark
9 Paul Axtell Kellogg (1960), I Bishop of Dominican Republic
20 John McGill Krumm (1971), VI Bishop of Southern Ohio
25 James Stuart Wetmore (1960), Suffragan Bishop of New York

O MOST merciful Father, we beseech thee to bless thy *servant, N.*, and to send thy grace upon *him*, that *he* may faithfully and diligently execute the Office whereunto *he was* called and consecrated, to the edifying of thy Church, and to the honor, praise, and glory of thy holy Name: through Jesus Christ our Lord. *Amen.*

PRIORITY

GREAT dangers lurk around the corner: the danger of leaving God out of our deliberations altogether, the danger of disregarding some eternal and unchanging truths in our haste to be "relevant" to the world today, the danger of shallow liturgical thinking, whereby we assume (wrongly) that if we substitute the modern idiom for the Tudor language of the Prayer Book and move church furniture around, we shall somehow become more re-

ligious at heart. I have no basic quarrel with most of the renewal movements in the Church today, but I still consider the most important renewal to be that of the spirit itself: a revival of prayer, a return to self-discipline, a renewed confidence that Jesus Christ still redeems. Surely spiritual renewal must be the first endeavor in the Church today, elsewhere and right here, beginning with me — and you.—The Bishop of North Dakota

WE RECOMMEND

♦ A little book (85 pages) that answers the questions many good Churchfolk have in their minds about prayer: where and when, how to pray with others, how to pray for the sick, how to go through self-examination, meditation, reflection are some of the topics included in *Pray for Your Life*, by Allen Whitman (a parish priest and leader of prayer groups), Augsburg Publishing House, 426 South Fifth Street, Minneapolis, Minnesota 55415, \$3.50 hard-bound. It's easy to read and comprehend, and there's a good bibliography at the end, listing books on prayer for all tastes — classic, modern, and some addressed specifically to prayer groups and those interested in the healing ministry.

♦ In corresponding with the Holy Cross Fathers stationed in Africa: Address them in care of POB 227, Monrovia, Liberia, West Africa. It is difficult for the Mission to receive mail addressed, as formerly, to nearby Kailahun, Sierra Leone. Incidentally, the Holy Cross Mission there will celebrate its 50th Anniversary in February 1972.

♦ For use in Church Schools: Consideration of the Teal Curriculum, POB 348, Granby, Colorado 80446. It is a graded course of study (kindergarten through high school) which most users have found faithful in presenting the history, sacraments, Scriptures, and heritage of the Church. After consulting with directors of Christian education, teachers, and students, the Teals came up with a fresh approach considered to be interesting and intellectually satisfying for both teachers and students.

♦ When planning a trip to Colorado, count on going to Cripple Creek and inquiring at the Imperial Hotel for information about St. Andrew's Church there. (Vacationing priests who desire an altar should make their wishes known to Mr. or Mrs. Wayne Mackin, owners since 1946 of the hotel and mainstayers of the Church.) The Imperial, by the way, is the only one of Cripple Creek's original hotels (1896) still in business, but it has been restored and refurnished and is something really out of the West. Anybody who

grows fed up with the scenery (Theodore Roosevelt said that some of it "bankrupts the English language") can take in one of the melodramas presented in the Gold Bar Room Theatre. (Cripple Creek got its name from a stream where accidents had bad effects; at one time it was a city of 35,000 people, and, as in many other instances of the early days, the Church had its beginning [15 September 1892] above a saloon.)

◆ *Martyr of the Islands: The Life and Death of John Coleridge Patteson*, by Sir John Gutch, published at £2.25 by Hodder and Stoughton, Saint Paul's House, Warwick Lane, London EC4P 4AH, England. *Prayer Book Studies IX* says, "The tragic death of Bishop Patteson and his companions by the Melanesian islanders whom he sought to protect from the slave-traders is one of the most glorious records in the annals of our Anglican Communion . . . The blood of those martyrs has indeed been a seed of the Church in Melanesia, to which many of our own countrymen can testify from their experiences in World War II in the Pacific area." From 1955 until 1960 the author was High Commissioner of the Western Pacific and was responsible, among others, for the Solomon Islands and the New Hebrides

where the majority of the people are Melanesians; a reading of his book will supply evidence aplenty for giving Bishop Patteson a commemorative date (20 September) in our calendar. (For those Americans who have grumbled about having to use Zip Code numbers, let them look at the ones used by the United Kingdom!)

◆ A round of applause for Morehouse-Barlow Co. (14 East 41st Street, New York City 10017) for putting out *The 1972 Episcopal Church Calendar*, which provides full information for both Prayer Book and trial-use calendar observances. In addition, hymn suggestions are supplied for both calendars and there is space for appointments, altar guild and usher schedules, flower donations, etc. — in short, we think it is the most complete calendar for church (office and sacristy) use available.

◆ Columbia (stereo) Masterworks recording (KM 30648) of E. Power Biggs' rendition of Bach's famous Toccata and Fugue in D Minor, plus some other preludes and fugues, done in St. Thomas' Church, Leipzig, where Richard Wagner was baptized and where Johann Sebastian Bach "lived and worked" as the Thomascantor, and where his finest choral works were written. The Ba-

roque organ is a new one (1967) but it was built especially for performances of 16th to 18th century works. E. Power Biggs playing Bach in Bach's own church — it's a combination hard to beat.

◆ Planning now to go to church on 8 April, or thereabouts, and giving thanks for William Augustus Muhlenberg (1796-1877), priest and prophet, schoolmaster and philanthropist, advocate of the religious life, holy man and worthy, or, as some sensitive folk would have him, "the greatest 'saint' in the history of the Episcopal Church." (Since 8 April in 1972 falls on Saturday in Easter Week, which, by Prayer Book directive, takes precedence of any other day on that date, the Proposed Calendar would this time drop the Muhlenberg commemoration; at Hillspeak, it will be transferred to the "first convenient open day".) Before you go, however, order *William Augustus Muhlenberg*, by Alvin W. Skardon, from

the University of Pennsylvania Press, 3933 Walnut St., Philadelphia, Pennsylvania 19104; the price is \$15.00, but it's well worth it, as is any remarkable biography about a remarkable man — one of the best books to come out in a long time. Most of all Muhlenberg held firmly to the faith of the Church, and never for a moment let his social reform be divorced from it: we need more of his kind today — and every day. Of all the characters in American Church history, Muhlenberg is one that should be studied and exemplified, especially by both social and ecclesiastical activists, and by just plain people. He was more than a "do gooder": he was a priest of the Church, and what he did was always in the name of the Church: humanity, with all its needs, was considered and cared for in the light and love of God and His Church. He was a priest doing the work of God amongst God's people, and nobody could forget what he was and why

No member entertaining the Guild at a regular meeting shall prepare elaborate meals for the refreshment of the Guild. The limit for such refreshment shall be bread, butter, cheese, cold meat, pickles, one kind of cake or pie, not both, one kind of sauce, tea or coffee or milk. The object in limiting such refreshment being the prevention of a burdensome tax upon members, and the avoidance of unnecessary work. Any member transgressing this by-law shall pay a fine of one dollar to the treasurer of the Guild.—From the 1898 by-laws of a parochial guild in the Diocese of Milwaukee.

he was doing it. His slum-clearance project, school-starting, hospital-founding (Saint Luke's, New York City), homes for orphans, the aged, and the handicapped, and rest houses for working mothers, were all expressions of a man of God. He also founded a religious order for women and published a collection of hymns which formed the basis of the Hymnal of 1827, the Church's official hymn book for the next fifty years. A list of the people whose lives he touched reads like a "Who's Who" of the heroes of the American Church. By the way, Dr. Skardon is Professor of History (he specializes in the American urban field), at Youngstown (Ohio) State University, and was a contributor to the *Dictionary of the Western Church*. If you've got a "way-out" priest, get him a copy of the Skardon book, but first read it yourself, and then give thanks for William Augustus Muhlenberg.

♦ To anybody who wants to express his feelings about the Trial Liturgies: Write to (1) your own bishop, (2) the Standing Liturgical Commission, 815 Second Avenue, New York City 10017, and (3) your own priest or local committee, and set forth your ideas in a clear and precise manner. Although it is bound to be helpful

to have your general opinion (after all the liturgies are considered as trial only, and therefore opinions are expected), it would be more helpful to know your reasons. The people whom you address should be willing to accept both the good and the bad: after all, they've asked for it.

♦ For a perspective of the time and place in which our Lord lived and in which the Christian era had its beginning, a reading of *New Testament History*, by



F. F. Bruce, an English scholar, published at \$8.95 by Doubleday & Company, 277 Park Ave., New York City 10017. The author, who knows his way around in the Bible, especially the New Testament (he's done many books in that field), writes not as a theologian but as a historian, and examines the political, social, and economic trends of the period, the structures and influence of the Roman Empire, the competing factions within the Jewish nation, and the social and political implications of the spread of Christianity. Too often we forget that the New Testament was written

about actual people and places, and as such they, like we today, are surrounded by things not necessarily "religious" but still part and parcel of our life here on earth. We're not the only ones to have inflations, depressions, public worries and fears, political divisions, and the like; they existed in our Lord's time, too, and affected the people about him and his followers. Not only is the subject matter important, but the book is just plain good reading.

◆ Writing to the Church's Executive Council, or Seabury Press, 815 Second Avenue, New York City 10017, asking for a copy of "Audio-Visual Materials [Available] from 815 Second Avenue", and then examining the list: you'll see how the Church is being let down. Of the seventeen items listed (filmstrips, records, pictures), only three actually pertain to the Church (that includes a summary of the Seattle Convention, and sixteen hymns sung by a Methodist choir complete with Methodist soprano), three others might have something to do with the Church; the rest deal with such things as Japanese water colors, "Black America", island rhythms, and "Songs from the Way of the Wolf". Why not have some audio-visual aids on Christian burial, Christian marriage, how

to prepare for the Holy Communion, arranging for private Communion, and, say, making your will, Church history, and the like? Along that line we can recommend for "815's" consideration *A Medieval Alphabet Coloring Book*, published by Bellerophon Books, 153 Steuart Street, San Francisco, California 94105, that sells for only \$1.25, has fifty pages of ornaments (from the Church's many centuries of classics), that are packed with Christian symbolism, and is a splendid teaching tool — even for adults.

Speaking of "815", Church folk can be rightly puzzled why the Executive Council should send out, with covering letter bearing the signature of the Executive Vice President, a six-page statement by some official of the World Council of Churches about two articles (on the WCC) that appeared in *The Reader's Digest* (October and November 1971). The first-class postage alone could not have been less than \$650 (it was sent to all parish priests), but the point is, would not the Church's priests have been better served by and more interested in, say, a report of the October meeting of the House of Bishops?

◆ To Churchfolk looking for a theologically sound, helpful booklet on the ministry of

Christian healing: *More Than Conquerors*, by the Rev'd F. Bland Tucker, recently reprinted (it first appeared about 1960) by Christ Church Books, 18 Abercorn Street, Savannah, Georgia 31401; 30c each, or 25c each for four or more to one address, postpaid. During his ministry at Christ Church, Savannah, Georgia, Dr. Tucker (now retired) suffered what appeared to be a fatal illness. His account in this booklet of that period of his life tells of the effect of positive prayers and is a witness to the love and concern true Christians have for each other. It is in the form of a series of letters to his congregation; the first was written just after a large tumor had been discovered in his left lung, and the remainder at weekly intervals during his hospital stay of several months, while he underwent a complete recovery without surgery. The letters should be "required reading" for those Christians undergoing illness, and for those who seek to minister to them.

◆ That every bishop, every priest (especially those on the faculties of the Church's seminaries), and every member of all Boards of Examining Chaplains send twenty-five cents to *The Living Church*, 407 East Michigan Street, Milwaukee, Wisconsin 53202, ask for a

copy of the 24 October 1971 issue, and read therein the article, "Canonical Examinations and Revelations". (If the supply should be exhausted, ask the TLC to send you a reprint.) The article is only two pages long, but it will open the eyes of many; it also may strengthen the backbone of the



we've-heard-it-all-before chaplains who, year after year, come away from examining would-be priests by asking each other, "What are they teaching in seminaries these days?" The Church long ago set up machinery to assure that only competent men, thoroughly educated, well-trained, would be ordained. The trouble today is not with the machinery but with the human beings who operate it: bishops who pay

scant attention to their postulants during seminary days, seminary deans and professors who allow students to graduate without a sound knowledge of the Faith that has been handed down to us, examining chaplains who fail to inform their bishops that they find certain candidates to be unqualified for ordination. The greatest responsibility falls, of course, upon the people who run the Church's seminaries. If our priest schools don't know what a priest should be, what he should know and do, how can the seminarians know? If those on the faculties of our seminaries do know what they ought to teach, and do not teach it and require their students to pass examinations proving that they have learned it, how do they justify themselves? If our seminaries are not to prepare men for the priesthood, and some for the episcopate, what are they for? Why should we support them? Much of the mess in the Church today can quite honestly be traced to our seminaries (though that does not relieve examining chaplains of their obligation). The article in *The Living Church* tells something about the problems that examining chaplains, and thereby the whole Church, have to face. After you've finished reading the short article, order *Bad*

Shepherds: Their Cause and Cure, by B. Franklin Williams, \$2.00, from St. John's Press, POB 51, Durant, Oklahoma 74701, and you'll have further evidence of the mess we're in.

♦ To people who work with and love words: *The Compact Edition of the Oxford English Dictionary*, Oxford University Press, 16-00 Pollitt Drive, Fair Lawn, New Jersey 07410; \$75 for the two volumes. The original work (thirteen volumes, 16,569 pages, 50-million words, 414,825 definitions, 1,827,306 illustrative quotations) has been photographically reduced to 4,116 pages and comes equipped with a magnifying device. The OED was in preparation for 75 years, hundreds of scholars all over the world read thousands of sources to assemble more than 5-million excerpts from all of English literature. A permanent staff sifted that material for fifty years to provide each word with its meanings, origin, and history; each entry is illustrated by quotations from many authors, arranged chronologically under each sense of the word. The work first appeared in 1928 in twelve volumes (another one was added in 1933) and has been *the* dictionary ever since; the compact edition and lower price puts it nearer the reach of its many admirers.

THIS COULD BE THE DAY

JUST this once, O God, I'd like to come to you with no problems, but simply to say "Thank you."

THANK YOU FOR —

The joy of sleep, when I'm terribly tired;

The silent strength of humility, when pride overtakes me;

The justice of your law, when men are cruel;

The growing remedies to good health, when I am ill;

The nurture of new knowledge, when I make a mistake;

The simplicity of orderliness, when I face confusion;

The pleasure of helping others, when I see people in need;

The assurance that you have made a place for each of us, when I feel inadequate among my peers;

The earthly evidence of your will, when I'm trying to find what life is all about;

The reality of your world, when I stray too far into fantasy;

The rightness of reasonableness, when I panic too quickly;

The fun that refreshes, when everything gets too serious;

The renewal in moments of silence, when I'm dizzy being busy in a go-go world;

The healing love of family, when friends hurt me;

Your presence, when I am lonely,

Above all, God, I am thankful for the worthwhileness and fullness that you have given to this world of yours.

THANK YOU.

—A parish bulletin

What we want from Jesus Christ as our redeemer is manifest by that which He offers and gives to us, namely, a birth from Himself, a birth from the Holy Spirit, a redemption from the hell that is in our souls, and from the death and corruption that is in our bodies.—William Law

What I am for you terrifies me; what I am with you consoles me. For you I am a bishop; but with you I am a Christian. The first is a title of duty; the second, one of grace. The first is a danger; the second, salvation. If, then, I am gladder by far to be redeemed with you than I am to be placed over you, I shall, as the Lord commanded, be more completely your servant.—St. Augustine

FOCUS

ONE OF the blessings of being a parish priest is that most of the time we can ignore the quasi-neo-theological utterances of many of those in high and exalted places within the hierarchy of the Church, be it national or diocesan. We face enough problems in this world in doing our best to be priests of the Church, priests of God, without the Body of Christ being sundered by non-believers. I, as a priest, find it difficult enough to fulfill my obligations to my flock, the flock of Jesus Christ, in a rapidly changing time, without "help" by way of idiotic babblings.

In counseling with the spiritually afflicted, the physically exhausted, the troubled children of God, I frequently discover that the Church, as it is now operating nationally, has set up stumbling blocks that make my duties all the more difficult.

I thank my Lord and Saviour for our local parish, for here is the focal point of God's creative power, where love and strength can manifest itself. Here is where we may come to worship, to love, to cry, to give joyous thanks to Him who made us and redeemed us. Here what we offer and give to God is magnified and given back to

us for our healing, comfort, and joy. We are God's transformers. I thank Him and His son for the healing love that is available to us. All who need God's help can find His glorious gift in the local parish; that is something that our "leaders" appear to have forgotten or deliberately ignored. Anyway, our Lord said, "When two or three are gathered together in my Name — there I am." It is here, in St. Andrew's, that God's gift is given and magnified because the people are giving of themselves to Him.—A parish bulletin



MAKING DO

ADRIAN Caceres was consecrated here [Guayaquil] on 7 February 1971; he is Bolivian, but worked for ten years or so in Guatemala. The ceremony was most impressive, with a number of bishops present, but very little money spent: for example, the Bishop's pectoral cross, of various Ecuadorian woods finely inlaid, was made by a man in the congregation; the ring, a gift from Guatemala, is plain gold — no big carved amethyst: his crozier, I believe a gift from the Bishop

of Colombia, is a wrought-iron shepherd's crook, an antique from Scotland, with the staff of guayacan wood from Ecuador. After the consecration, a luncheon was prepared and served by the women of the congregations, on paper plates and outside the church. All of which reminds me of the old depression days' adage: "Use it up, wear it out, make it do, or do without." So we "make it do" here in Ecuador.—From a letter



EVOLUTION OF OUR CALENDAR

OUR PRESENT calendar is based on one that was drawn up by Julius Caesar in 46 B.C., and, after him, named the Julian Calendar. The year began 25 March, followed by April, May, June, Quintilis, Sextilis, September, October, November, December, January, February. In our civil calendar today, December is the twelfth and last month, but *decem* is Latin for "ten" — reminding us that it was the tenth month of the Julian year. March, May, Quintilis, September, November, January had 31 days; the others had 30, but February had only 28, all that was left.

A year means the time that the earth takes to go around the sun, which Julius calculated as 365½ days; every fourth year was therefore a "leap" year — when an extra day was given to February; the calculation, however, made the year 11 minutes and 10 seconds too long.

When the Council of Nicaea met in 325, it was decided that, since the birth of Christ, fragments added up to nearly three days. Pope Gregory XIII, after whom the Gregorian Calendar is named, agreed with the council, and by his instructions the new year began 1 January 1582. Most Roman countries followed his ruling, but many Protestant countries declined to do so. In the middle of the 18th century, however, Great Britain decided that it was not a religious matter, and so, by act of Parliament, 3 September 1752 became 14 September. In order to keep the civil year in line with astronomy, it is necessary at the end of three out of four centuries to let February have only 28 days, which it had in 1700, 1800, and 1900, but in 2000 it will have 29; in that way the error will be less than 24 hours in 3000 years.

To go back to Julius Caesar, he changed Quintilis to July in honor of himself. When Augustus was emperor, he copied him by changing Sextilis to

August, which had only 30 days then, but he wanted his month to be as big as Julius', so he gave the month 31 days, which meant that three months in a row (July, August, September) had 31 days, and that he had to knock off one day in September and November, and give one more to October and December.

Such is our calendar, as we have it now.

Time flies! Airmen say.

Time marches on! Soldiers say.

Time and tide wait for no man! Sailors say.

Let us use our time for the glory of God and the good of others.—A parish bulletin



OPEN HOUSE

OUR SERIES of Open Houses at the new rectory has come to an end, but I hope you will feel that it is always open to any of you to drop by at any time. A total of 195 persons attended.

For some one like myself who, since leaving home, has lived in dorms or apartments for the last 25 years, it has been a wonderful experience to be able to invite people to my house. It is, of course, your house, too, and that has in-

creased my joy in showing it off and "having people in".

All the hosts and hostesses were wonderfully co-operative in mixing punch, making sandwiches, helping me to welcome people, and cleaning up afterwards; I shall not soon forget the fun of working with them. There was an atmosphere of warmth and togetherness that was more or less impossible in the undercroft; the only thing that approaches it is when I am with you in your own houses. Some of you came to know me better: you found that I like books and cheerful surroundings, old furniture, fine woods, and interesting things; thank you for sharing them with me. It was plain that I do not live in the austerity that might be expected of a single priest, but I hope that what you found was not luxurious. Obviously I like homey things and comfort, but the main purpose of the house and furnishings is to have a place that helps us get on with the work that we have to do for the Lord.

Most of what was accomplished by the Open Houses cannot be measured — it is intangible, but what the series did for me is priceless. As for the parish as a whole, I believe the Open Houses have made for a revising (gradual but nonetheless real) of our feelings: the

renewed realization that we are a warm, friendly, lively, and concerned people.

Open Houses have passed on their way — formally, that is, but what lingers is the fact that the rectory is always open and that I shall be glad to see or hear from any of you, at any time, for the quiet talks that are not always possible in a busy parish office, which, after all, is one of the functions that a priest and a rectory should serve. The presence of the little white house close by the church should always signify that I am in residence: that being your priest is not a job, it is my life.—A parish priest

BY WILL AND DEED

★ All Saints' Cathedral Church in the City and Diocese of Albany, New York, has received a bequest of \$25,000 from Miss Lucia Dwight, 85, (her older sister, Miss Jean Dwight, who died in 1962, left the Cathedral Church a similar bequest); both women were long-time communicants of the parish and graduates of the now defunct St. Faith's School, Saratoga, New York (the home of the springs, the race track, and the

Philadelphia Orchestra), which school had strong ties with All Saints' and is memorialized there.

★ Mrs. William B. Stephenson, widow of a local manufacturing executive, left \$10,000 to St. Paul's Cathedral Church, Fond du Lac, Wisconsin, of which parish she was a life-long communicant.

★ For the 1971-1972 academic year, the Episcopal Church Foundation has awarded fellowships totaling \$66,000 to twelve priests for advanced theological study.

★ Nashotah House, a seminary of the Church, has received \$10,000 from the estate of Richard Ashhurst, late of Philadelphia.

★ The Kresge Foundation (Detroit-based with more than \$175 million in assets) has given \$35,000 to Hobart and William Smith Colleges, Geneva, New York, for its fine arts center.

★ Mrs. Stanley Pepper, a long-time communicant, and sometime secretary, of St. Philip's, Joplin (Diocese of West Missouri), left her house and contents (approximately \$10,000) to her home parish.

★ The brothers Firestone, Harvey S(amuel), Jr., and Raymond C(hristy), sons of the founder of the Firestone Tire and Rubber Company, have

given the Episcopal Church Foundation Hartford and West Hartford, Connecticut, property (under a ten-year lease to the Royal Typewriter Company) valued at \$6.8 million — the largest gift ever received by the Foundation (an organization, independent of the Executive Council and the General Convention, that initiates research projects, assists in advanced theological education, and makes loans for ecclesiastical constructions). The Firestone fame and fortune began with young Harvey (1868-1938) who was born on a farm near Columbiana, Ohio, and who, as a bookkeeper-salesman for his uncle, Clinton Firestone, a buggy manufacturer, saw that "my future was right on the wheels of my buggy". He borrowed some money, established a rubber-tire company in Chicago, sold out in three years, and went to Akron, Ohio, where the big tire-makers were. In 1890 he organized the Firestone Tire and Rubber Company, put in his patent for attaching tires and \$10,000 in cash. Along came the automobiles and a large order from Henry Ford for Firestone's newly developed pneumatic tire; by 1913 the company had annual sales of \$15 million (\$100,000 in 1901). The depression of 1920-21 left the company

with a debt of \$43 million, but Firestone promptly cut prices, increased sales, and completely paid off the debt by 1924. He promoted motor-driven trucks for freight service, introduced (1923) the balloon tire, leased a million acres of Liberian land for the production of rubber, improved Monrovia's harbor, lent the Liberian government several million dollars (a League of Nations commission cleared the Firestone Company of improper relationship with native workers), weathered the Great Depression of 1929 without suspension of dividends (the Company has paid dividends continually since 1924), put out the Ground Grip in 1935, and at one time was supplying the USA with a fourth of its tires. His wife Idabelle composed the theme song that always accompanied the Company's respected and long-lived radio program, "Firestone Hour". (The property given to the Foundation was recently appraised at \$6.8 million, but carries a \$5.7 million mortgage which, with principal, interest, taxes, maintenance, and insurance is to be paid by the lessee. The Foundation was organized in 1949 and as of 31 December 1970 had assets of nearly \$4.5 million; it has appropriated \$361,116 for fellowships, made other grants that total \$634,954

— in addition to the \$2 million raised for the Board of Theological Education, and its revolving loan fund has provided nearly \$4.5 million for the construction of church buildings.)

★ St. Luke's Hospital, Kansas City, in the Diocese of West Missouri, has received a gift of more than \$400,000 from the Gladys Kelce Foundation for its surgical intensive care unit.

★ Trinity Parish, Rock Island (Diocese of Quincy), Illinois, will receive the residue (about \$36,000) of the estate of the late Miss Frances Medill, a parishioner and grade-school teacher; and \$30,000 under the wills of the late Mr. and Mrs. John Anderson, parishioners, who also left approximately \$9,000 to be divided between Saint Francis Boys' Homes, Salina (Western Kansas), and Seabury-Western Theological Seminary, Evanston, Illinois.

★ For 1971, Trinity Parish (in the City and Diocese of New York) allotted \$764,050 for religious and charitable organizations outside the parish.

★ The University of the South, Sewanee, Tennessee, has received bequests from Marian Martin Hollowell (\$177,000 — she had left a similar amount to Kemper Hall; see IITAD71), Frank Randolph, of Elmore County, Alabama (\$5,000), Miss Emma Louise Hunt, of

Sarasota, Florida (\$113,000 — for the School of Theology), Mrs. Henry W. Hartmann (\$106,000 — also for the Seminary, whose former dean was a family friend). The University has also received from an anonymous foundation \$400,000 to implement one of the most cherished ideas of the recently retired Vice Chancellor, Edward McCrady: a tutorial system, somewhat after the English plan, with each student reporting independent work done alone or in very small groups, complementing university-wide lectures.

★ Mr. and Mrs. Robert C. Borwell, of Grace Church, Oak Park, have given a residence in Sarasota, Florida, to the Diocese of Chicago to be used by the retired bishops of that diocese; the gift was prompted by the recent retirement of Gerald Francis Burrill, who has held that office (the eighth in succession) since 1954 and who was consecrated Suffragan Bishop of Dallas in 1950.

★ St. James-by-the-Sea, La Jolla (Diocese of Los Angeles), California, has received a \$5,000 bequest from the late Mrs. W. D. Kennedy, a member of the parish (and an "altar guild") for the past twenty years.

★ The Diocese of Iowa has received an anonymous gift of \$500,000.

FATHERS & SONS

MY FATHER was a strong man. I had admiration, respect, and affection for him. We had a kind of companionship based on the fact that he was a man and I was a boy. Our worlds were different, and in many respects there was no way to bridge that difference. As a man, he had experience and authority. I could not bridge those qualities; I could only respect and obey. He didn't want to know all my thoughts; I couldn't know all his. Thus we were not constantly in the position of judging one another. I did not feel that our relationship suffered because of that gulf between us.

Today in our endless, and often hopeless, search for companionship between parents and children, we are inclined to pretend that there is no gulf, no difference. As a result we rob our children of the knowledge of our experience and authority, except in the trivial matters, and we are constantly in the position of judging one another. There is consequently a vast anarchy abroad in our land, in which we as adults have lost the capacity of respect for experience and authority in our leaders and professional men. We are free, of course, to judge

and condemn, but in that freedom we are destroying the very qualities on which a free society depends.

Fathers, be authorities in your own homes: don't sell your experience as a cheap ingredient for so-called companionship. You cannot know the thoughts of your children; you are fortunate if you can understand and respect your own. Raise up men to follow us, not pampered children. As a man respects the authority he himself bears, he will insist on it in his society. Search not for easy companionship — authority is often a lonely road. Be of good courage; you are a man, made in the image of your Creator. —The Bishop of Indianapolis



SAINTS

THE PRACTICE of canonization of saints by the Pope of Rome began in the Middle Ages in order to regularize what had traditionally been local custom — each town, village, or diocese (or, in some cases, a whole kingdom) commemorating its native Christian heroes. The intention was to insure that the holy men who were remembered annually by the whole Church were in fact men of true faith and piety. The

Eastern Orthodox Churches have never used the Western machinery of canonization, and more often continue to recognize as "saints" those who are regarded as such already by the faithful. Our own Anglican Communion, being made up of autonomous national Churches (such as the Episcopal Church, the Church of England, the Holy Catholic Church of Japan, and the Anglican Church of Canada), follows a somewhat different pattern. We have not canonized any saints through any special processes, but rather each Anglican body has recognized in its Calendar of prayers and Scripture readings for the year certain devout men and women of every age whose lives were examples of Christian love and service and has set apart certain days upon which each is commemorated annually.

Along with the Apostles and other holy men and women mentioned in the New Testament, whose feast days are "red letter" days in our calendar, we also commemorate many of those whom the historic Church has traditionally regarded as worthy of respectful remembrance and others whose lives and work have been of special value and whose memory is especially dear to us as Anglicans and Episcopalians.—A parish bulletin

FAREWELL

I WANT to say to all of you, my people, that it has been my good fortune never to have thought of you as a "bad parish" or a "bad vestry". I thank God for that because I have not always been the best of priests. I say that because some one asked me the other day, "How can you claim to love your people so much and say such nasty things about them in the parish bulletin?" My beloved friends, I have never looked upon my-



self as, nor aspired to be, anything other than a priest of the Church of God and a pastor to the sheep of Jesus Christ. The criterion of a priest and pastor, as it is for just plain man, is not always gentleness, not always kindness, not always the words that people want to hear, nor the things they want to see done; a priest must love and he must care about God. If he is a Christian, he must care about Christ, and care not only by believing in Him, but by being convinced about Him and committed to Him; if he is pastor he must care enough about Christ's sheep to tell them that they themselves cannot begin to

know the meaning of brotherly love until they know the meaning of Christ's love and their response to His love in the fulfillment of their duties and obligations to Him. So I have badgered and picked, because I do not believe that Christianity can ever be anything in terms of brotherhood until we understand the Church as the Body of Christ, value the Sacraments of Grace that are conveyed by Christ through her, and give to God the praise and worship that He is due. Until we feel He is worth the effort, neither our need nor our brother's need can be adequate. I believe that we have to be faithful to God, disciplined to Him, His way, and His worship, before we can truly appreciate mankind. So I have cajoled and ranted. I cannot vacillate and compromise to gain a little popularity, nor can I buy men's souls by appealing to their bodies. I think you know that, and I think you understand that each of us has his own way of being priest and pastor. Aside from the words, we know the quality of love that has made us friends in Christ in this good place. It has been a joy for me to have the opportunity to administer the Sacraments and preach the gospel to you. I thank God, and you, for allowing me, in a most inadequate way, to take care

of you whom it has been my pleasure to call "my people". It has been my great privilege to have been called "Father". If I have earned that in the six years that I have been here, and if you love God just a little more for my having passed your way, I have indeed been blessed. —A priest on leaving for another parish

BURIALS

✠ The Most Rev'd Isabelo de los Reyes, Jr., revered Supreme Bishop of the Philippine Independent Church; from the Cathedral Church of the Holy Child, Manila. The Independent Church separated from Rome about 1900 when the United States freed the Philippines from Spain. Political issues loomed large in the split, since the Roman bishops were loyal to the old regime. Gregorio Aglipay, chaplain general of the Philippine revolutionary army, headed a movement that appealed to the Pope for ecclesiastical reforms; when the appeal was denied, he and his followers, about one-fourth of the Roman Catholic population, withdrew from the papal

communion and formed an independent body (it was the Bishop's father who announced the formation of PIC, 2 August 1902). Isabelo de los Reyes studied for the ministry and exercised his pastoral office until he became "Supreme Bishop" in 1946. Two years later, when the Church had put its house in more-or-less doctrinal order (for a while the PICs appeared to be "High Church Unitarians", but Bishop Binsted of the Philippines pleaded for their incorporation into the main body of the Church in the hope that it would engender that wholeness of the Faith which they sought), the apostolic succession was bestowed on de los Reyes and two other men, and through them valid orders on the entire body of the clergy. The PIC has approximately 2.5 million members. (For almost fifteen years an anonymous friend has provided every bishop of the PIC with a gift membership in the Episcopal Book Club and a subscription to TAD.)

✠ Lewis B. Puller, 73, who joined the Marine Corps in 1917 as a private and went on to become a Lieutenant General and, with 56 decorations (both world wars and Korea), the nation's most decorated Marine; from Christ Church, in the Diocese of Virginia.

✠ Edward Sidney White, 83, a priest since 1913, Professor of Pastoral Theology at Nashotah House from 1948 to 1952, and President and Dean of the Faculty of the Seminary until his retirement in 1959; from All Saints' Church, Denver, Colorado.

✠ Mrs. Charles Clingman, wife of the IV Bishop (1936-1953) of Kentucky; from Christ Church Cathedral, Louisville.

✠ Dean Gooderham Acheson, 78, Secretary of State during the most turbulent years just after World War II and architect of much of the United States' cold war strategy, Pulitzer Prize winner (1970, for his *Present at the Creation*), and son of an English priest who emigrated to Canada in 1881 and then to the U.S.A., where he subsequently became Suffragan (1917), Coadjutor (1926), and VI Bishop (1928-1934) of Connecticut; from the Cathedral Church of St. Peter and St. Paul, Washington, D.C.

✠ Lieutenant General Stephen J. Chamberlain, 82, deputy to General MacArthur during World War II, former Director of Army Intelligence and Commander of the 5th Army; from St. George's Church, Laguna Hills (Diocese of Los Angeles), California.

✠ Miss Mary Elizabeth Switzer, 71, who started her career

in 1923 as a clerk in the Treasury Department and eventually became, at her retirement in 1970, the highest ranking woman in the Federal Government (Administrator of the Social and Rehabilitation Service of the Department of Health, Education, and Welfare); from Grace Church, Alexandria, Virginia.

✠ William Frederick Oliver, 57, who went to work, in 1935, as a \$100-a-month trainee for the American Sugar Refining Company, and rose to become, in 1954, the president (and a month before he died, Chairman) of the nation's largest sugar company and one of the youngest (40) chief executives of a major corporation in the United States (it is now called the Amstar Corporation); from St. Thomas' Church, Manhattan, in the Diocese of New York.

✠ Roy Worsham Moore, Sr., 80, Georgia-born attorney who went to Canada Dry in 1934, became the president and later chairman of the soft drink manufacturing company (he retired in 1968 when the firm was merged with a new conglomerate called Norton Simon, Inc.); from Trinity Church, Southport (Diocese of Connecticut), of which parish he had been vestryman and senior warden.

✠ Mrs. Harold Medina, 83, wife of the renowned Senior Judge of the United States Court of Appeals; from Saint Mark's Church, Westhampton Beach (Diocese of Long Island), New York.

✠ Mrs. William Theodotus Capers, 81, widow of the II Bishop of West Texas (1916-1943); from Christ Church, San Antonio.

✠ The Right Rev'd Egmont Machado Krischke, 62, Presiding Bishop of the Episcopal Church of Brazil and Bishop of Southern Brazil (ordained to the priesthood in 1933, and in 1950 consecrated Bishop of Southwestern Brazil, later transferred to Southern Brazil; chosen first Primate of the Church of Brazil when it became an autonomous body in 1964).

✠ From the Church of the Resurrection, Manhattan (Diocese of New York), the parish's oldest (101) and, until a year ago, most regularly-attending communicant, Euphrasia Aguila Wessen Tucker; at whose family's mountain-top summer home in Maine the Rev'd William Reed Huntington (Rector of Grace Church, New York City, from 1883 until his death in 1909) composed the incomparable Prayer Book collect for the Transfiguration of Christ (6 August).

PREPAREDNESS

Sam was walking down the street with a Prayer Book under his arm when he met his friend Bill. "Where are you headed?" Bill inquired.

"Well," said Sam, "I've been hearing so much about New Orleans: pretty girls, strip shows, free-flowing liquor, and wild women. So I'm going down there and try it out."

"But what's the idea of taking a Prayer Book along?" asked Bill.

"If it's as good as they say it is," said Sam, "I might stay over Sunday."

—A parish bulletin

DANDY TIME

The Rev'd A. J. Prosser and Mrs. Prosser say they had a dandy time out at their place last Thursday when 35 Baptist clergymen, each with 35 wives, broke in on them for a picnic.—An Oklahoma paper

SMALL TALK

■ A Church School teacher reports that some of her youngsters have been having trouble with the Lord's Prayer. One boy had to be told about "Harold be thy name"; one thought the words were, "Give us this day our jelly bread". Another child prayed, "Lead us not into Penn Station", and yet another surprised the teacher with, "Our

Father, Who art in Heaven, how'd you know my name?"
—A parish bulletin

CHOICE

At a dinner party, the late Bishop Angus Dun (IV Washington, 1944-1968) sat next to a noted Protestant clergyman; and when the wine was being served, the minister turned his glass upside down to indicate his desire to have none. "Oh, come now," said the Bishop jestingly, "a few drops of burgundy won't corrupt you."

"I'd sooner commit adultery," replied the teetotaler.

"Perhaps so," Bishop Dun said, "but our choice at the moment is confined to wine or water."—*New York Times*

NEWS

The recent Vatican Synod was mentioned at the end of the news broadcast from a Canadian station: "The Roman Catholic Bishop of London, Ontario, made an impassioned plea at the Synod for the marriage of the clergy. We will now continue with the rest of the sports news."—Submitted

HEAT

In medieval times churches were not heated. Please add one dollar to your weekly pledge to make sure that the custom is not revived.—A parish bulletin

I REMEMBER SARGE

HE CAME from the West, so his voice sounded strange to our Hudson Valley ears. His voice wasn't the best and the organist grimaced when he sang the *Sursum Corda*. The acolytes thought he was great because we were washouts from the boys' choir: good enough to be only torchbearers and boat boys.

He was a big man, wore glasses, and was kind. He could jump over the tree by the sacristy door with the best of the senior servers. Acolytes at his early Mass were invited to the rectory for breakfast, but unlike his very proper predecessor, who had the same custom, we ate in the kitchen just as we did at home.

Church didn't change much: services went on as usual, but he encouraged us to come on other days. Released time classes filled the church. With its bell tower, organ chamber, and the wide open dirt-floored basement filled with acres of coal ash and clinkers, the church was the best place for massive games of hide-n-seek. Every day, every night, the church was busy: suppers, Benediction, meetings, dances, parish missions. War came and the older servers went off to the Army or Navy. Par-

ish activity was intensified: there were weekly dances for sailors. Bundles for Britain, and scrap drives. The youth group had a simple program: prayer, duck pins, chain letters to parish men in service, and continuous study of the faith once delivered. Sarge, of course, was there, except that we called him Father. Servers at his early Mass (6:15) learned how he worked every day. He talked about being a priest, so you got to know that he counseled as well as prayed, that along with sermons he had coal bills, that the many funerals meant hours in sick rooms and hospitals. You never saw him doing all those things, so a lot of people claimed that he was lazy. He no doubt heard confessions on street corners, but more usually in church. He never made whimsical remarks, though he usually managed to ask in a very quiet way, "Whom did you hurt the most?"

He used to do some clever things such as the time he got the Jewish merchants to sponsor his youth center. Some people thought he was a lush because he was seen regularly in a certain saloon; the gossips never knew that Father met several of the patrons who gave him their

pay envelopes to take home to their wives before they drank it up.

I remember Sarge-Father not because he looked like the character on television, but because he was all priest — more cassock than sweat shirt; more prayer than clever remarks; more Masses than buzz sessions; more silent patience, charity, and self-effacement than any script writer could imagine.

Dear Father in that blessed and nearer presence, pray for us.—A parish bulletin



OPPORTUNITY

FOR SOME time I have had a growing conviction that in some quarters, certainly not in all, our beloved Church is missing a great opportunity. The presentation of the Christian faith which we have received, in doctrine, worship, Sacraments, and reasonableness speaks to our contemporary age — when it is enthusiastically and persistently presented.

Recently in talking with a young priest who loves the faith and teaches it, I commented that some clergymen seem apologetic about the Church. He replied in stronger language, "They are ashamed of it!" If that's true, it is a pity. Yet it does seem that there

are priests who are constantly running the Church down, instead of presenting it: indeed they bite the hand that feeds them.

In these days when ecumenism is so fashionable, it is, of course, appropriate for us to learn from one another, but the setting forth of the Catholic faith, as Anglicanism has received it, is still vital and necessary. People yearn for solid doctrine, and we have it; They reach out for the definiteness, power, and mystery of the Sacraments, and we have it; they seek for the numinous in worship, and at least for the present, we still have that too.

The Church has her faults, of course, but her virtues far outweigh them. Now is the time, not for constant introspective criticism, but for strong affirmation. The times cry out for precisely the values we have to offer.—The Junior Suffragan Bishop of Dallas



IDENTITY

The teacher of the second grade Church School class said, "You remember, children, that last Sunday we talked about Abraham. Now, will one of you tell me who Abraham was?" A small boy answered immediately, "The best president we ever had."—Submitted

MORAL QUESTIONS

THE WORDS heresy and heretic are seldom heard today, and most people in this country would probably regard the whole idea of heresy as obsolete and irrelevant. It should be remembered that the logical antithesis of Catholic is not (as many suppose) Protestant but heretic. A Catholic firmly claims to hold the whole Christian faith, whereas a heretic is literally one who picks and chooses to believe only those parts of the creed which he approves, while rejecting the rest.

That raises two fundamental questions: is the whole idea of orthodoxy in Christianity obsolete and to be abandoned and, if not, what should be the standard of orthodoxy and the terms of subscription?

Turning to the first question, there can be no doubt that the whole conception of orthodoxy in Christianity is repugnant to many, perhaps the majority, today. They would say with Alexander Pope;

For modes of faith let graceless zealots fight,

His can't be wrong whose life is in the right.

That may sound sensible at first sight, but it is based on

muddled thinking, for closer examination shows that what a person really believes in — not what he merely says he believes — will inevitably determine his manner of life: Leaving weakness or will out of account, if, for instance, a person really believes that it is wrong to drink alcoholic liquor, he will be a total abstainer. If he really believes that apartheid is wrong, he will ignore the color bar, and so forth.

Likewise, if he really believes that Jesus of Nazareth is the incarnate Son of God, that belief will dominate his life. After all, it was that way from the first. Christianity began with Saint Peter's confession of faith in Him, and the rest of the Christian creed has sprung from that. There is the basis of the idea of orthodoxy, and the idea cannot be jettisoned without throwing the Christian religion overboard entirely.

That brings us to our second question. Granting that the idea of orthodoxy is essential to Christianity, what should be its content and what must be the terms of subscription for believers? It is a simple fact of history that from very early

times what came to be known later as the Apostles' Creed was substantially the standard of orthodoxy. For nearly three centuries the creed was, on and off, actively persecuted in the Roman Empire. At first it was committed to the memories of candidates for baptism but not to writing. In that way it was not only a standard of belief but also a watchword; for during times of persecution Christians had to "worship Christ as a God" in secret. If any unknown person entered the assembly, and could not give the watchword, he would be identified as a fifth columnist and the congregation would run for home.

When persecution ceased under Constantine, however, the Apostles' Creed became the public official standard of Christian belief and so it has remained until the present day. Until very recent times (broadly speaking) it has been required to be accepted at its face value by candidates for baptism and by all clergymen. A special responsibility, however, was thought to rest upon the latter in that they are not only the accredited teachers of the faith but also paid to do just that. Today, however, it is common to find clergymen — even those in high position — openly denying with impunity belief in

articles of the Creed — for example "the third day he rose again from the dead", which is given a purely symbolic meaning, quite foreign to the traditional belief of the Church.

All this raises certain vital moral questions. First, is it honest for any accredited teacher of the Church to continue in office and to draw his salary while openly denying the faith which he is paid to teach? If so, what is to be the standard of the new orthodoxy which rejects the traditional standard? As we have seen, some standard there must be if the Christian religion is to survive.

Until those questions receive a satisfactory answer from the authorities of the Church, the number of ordinands will continue to decline and the size of Christian congregations will steadily diminish. People want to know where they stand. It is not possible to bypass the problem of heresy.—Lindsay Dewar, Canon of St. Albans, in *The Times* (London)



QUARTER WATCH



LAST OCTOBER, IN St. James' Cathedral Church, in the City and Diocese of Chicago, the Right Rev'd James Winchester

Montgomery, 50, who was consecrated Suffragan Bishop of Chicago in 1962 (in 1965 he became Bishop Coadjutor), and whose maternal grandfather was II Bishop of Arkansas, was enthroned as IX Bishop of Chicago, in apostolic succession to the retired Right Rev'd Gerald Francis Burrill, Diocesan since 1954.

¶The Rev'd Harold Baxter Liebler, 81, and a priest since 1914, founder of the first permanent mission to the Navajo people (St. Christopher's Mission, Bluff, Utah) has opened the seventh church to be built under his care, supervision, and direction — St. Mary of the Moonlight, in Hat Rock Valley, Oljato, Utah (*oljato* is the Navajo word for "moon water"). Navajo workmen were employed where possible in the construction, visitors and groups of young people helped painters, and Father Liebler himself built the stone altar.

¶Will our anonymous friend 01013 please accept our thanks for the extra and welcome TADollars?

¶The Order of the Holy Cross (mother house: West Park, New York) has 30 men in the novitiate, entertained over 1,400 overnight guests, and opened two new branch houses (Connecticut and Saint Louis).

¶In an age when many seminaries are going out of existence or combining with other schools, the Episcopal Theological Seminary in Lexington, Kentucky, continues to be operated and grow "on faith alone, and for the sole purpose of raising up faithful parish priests".

¶In his first ordination, the IV Bishop of the Diocese of Lexington (consecrated 1970) made five men deacons and advanced two to the priesthood.

¶When Trinity Church, at the head of Wall Street (the third on that site), was put up 125 years ago, it was the tallest building on Manhattan Island.

¶The Diocese of Spokane, seeking a means to provide housing for those of retirement age, set up a separate non-profit corporation to hold title to any buildings that could be financed under FHA programs; within a year, the first unit was completed and fully occupied.

¶A member of the Community of St. Mary, a religious order for women founded in 1865, is a direct descendant of Samuel Seabury, the American Church's first bishop.

¶When the Diocese of Florida invited the General Convention of 1973 to meet in its see city, Jacksonville, it thought that the meeting would be of the traditional type (the Con-

vention only), and offered facilities for that purpose. Along came the Special Convention in South Bend and its hundreds of "additional representatives" and, later, Houston, with more of the same thing. When officialdom decided that gallery gatherings and "demonstrations" should prevail at the 1973 Convention, the site was changed to Louisville, Kentucky, which can accommodate both the traditional (and only authorized) meeting and the "racket-eers." Here we go again!

¶Richard Mitchell Trelease, Jr., 50, California-born son of a priest, and Rector of St. Paul's Parish, Akron, Ohio, since 1962, was consecrated on the first of the Winter Ember Days Bishop Coadjutor of New Mexico and Southwest Texas (see city, Albuquerque), in eventual apostolic succession to the Right Rev'd Charles James Kinsolving, III, 67, Bishop of that diocese since 1956.

¶Let's hope that before long somebody will submit, and the Standing Liturgical Commission will accept, a collect that is more appropriate to the anniversary of the bestowal of the episcopate on the American Church (14 November), than that proposed in *Prayer Book Studies XII*. The prayer, we believe, should give thanks for the divine bestowal of the episco-

pate (by the consecration of Samuel Seabury the American Church was given its first bishop) and ask that all bishops be made mindful of their high calling so that the people may respect them as successors to the



holy Apostles and benefit from their holy ministrations. It won't be an easy job, perhaps, but it will even be a thankless one, because it's one that needs to be done.

¶On the Feast of St. Matthew, the Right Rev'd Gwilym Owen Williams, 58, Bishop of Bangor since 1957, was enthroned as Archbishop of Wales.

¶On the Feast of Saint Clement of Alexandria, in the Cathedral Church of the Nativity, the Right Rev'd Lloyd Edward Gressle, 53, an Ohio-born and -educated priest (ordained 1943), who last year was consecrated Coadjutor of the Diocese, was enthroned as the Vice-Bishop of Bethlehem, in apostolic succession to the retiring Right Rev'd Frederick John Warnecke.

¶The consecration in November of the Right Rev'd Harold Lee Nutter as Bishop Coadjutor of the Diocese of Fredericton (Anglican Church of Canada) took place in St. Dunstan's Roman Catholic Church, Fredericton; it is believed to be the first time in Canadian Church history that an Anglican bishop has been so consecrated.

¶Have you wondered what to do with those used Christmas cards? Send them to the Rev'd Stephen Saito, Otaru Episcopal Church, 10-5, Shinonomecho, Otaru, Hokkaido, Japan (047). The women in his parish will reprocess and sell them to help build a needed chapel and vicarage there. The pictures are all they want; cut them off, enclose them in a manila envelope (not sealed), mark them "Used Christmas Cards", and remind the postal clerk, if he has forgotten, that there is a low rate for such matter.

Edgar Otis Charles, 45, Pennsylvania-born priest (he was ordained in 1951) who was Rector of St. Paul's Parish, Washington, in the Diocese of Connecticut, was consecrated VIII Missionary Bishop of Utah, in the see city of Salt Lake.

¶The Diocese of Nassau and the Bahamas (Province of the

West Indies) has its first Suffragan, the Bishop of New Providence. (The Bahamas, a British colony, 150 air miles southeast of Miami, Florida, comprises a chain of islands [4,404 square miles] that Columbus discovered; one of them is called New Providence, upon which is located the capitol and see city, Nassau.)

¶The Fellowship of Contemplative Prayer, founded 25 years ago in England (for the clergy, later the laity too), now has an American branch which held its first retreat (conducted by an English priest, a "Fellow" since 1960) in the Cistercian Abbey at Berryville (Diocese of Virginia) about 60 miles west of Alexandria.

¶Hearty thanks to all the thoughtful and helpful folk who, in increasing numbers, send in "goodies" for possible use in *The Anglican Digest*. Regrettably, it simply has not been possible to acknowledge them every time and on time; but please be assured that they are all welcome, all read, and quite often used — gratefully.

¶The National Guild of Churchmen, Inc. has transferred its office-location and its entire financial and other assets, as well as entire control of the Guild, from the Order of the Holy Cross, West Park, New York, to the Society of Saint

Paul, Box 1000, Sandy, Oregon 97055. The Guild was founded in 1945 and has sent out 65 tracts in support of the faith and practice of the Church.

¶In the Bethlehem Chapel of Washington's Cathedral Church of St. Peter and St. Paul, the Army Chief of Staff (General William Childs Westmoreland, formerly Commander of U.S. Forces in South Vietnam) gave his older daughter in marriage to a fine arts-music teacher.

Good Christian people who are interested in maintaining England's glorious cathedral and parish churches may send their contributions to the Historic Churches Preservation Fund, Inc., c/o Barclays Bank D.C.O., 300 Park Avenue, New York City 10022; gifts to the Fund are tax-deductible in this country.

¶The Very Rev'd Charles Upchurch Harris, 57, Dean of Seabury-Western Theological Seminary, Evanston, Illinois, since 1957, will resign at the end of the 1971-1972 academic year.

¶Quite a number of our readers are inquiring why so many church doors are being painted red. TAD would be happy to print an answer if only somebody would supply it.

¶The Postal Service now charges as much as 16c for the

notice of an address change; we save quite a bit when TAD readers tell us about the change before they move.

¶Two former employees have been indicted on charges that they embezzled \$40,000 from the Washington Cathedral Foundation: they are accused of forging checks and then stealing them after cancellation.

¶Timothy John Matthews, English-born and Canadian-educated priest in the Anglican Church of Canada since 1933, and since 1957 Archdeacon of Saint Francis (one of three archdeaconries in the Diocese of Quebec), was consecrated IX Bishop of Quebec, in apostolic succession to Russel Featherstone Brown, who in his retirement plans to teach in the South Pacific.

¶Sister Vlasta Mari, CSM, is the new Reverend Mother Superior of the Western Province of the Community of Saint Mary, with headquarters at St. Mary's Convent, Kenosha, Wisconsin.

¶Personal to Mmes. B. and N.: If you are convinced that your parish priest is saying or doing things contrary to the faith and practice of the Church as set forth in the Church's official formularies, take the matter up with the man himself; if he fails to respond in a reasonable manner, ask the Bishop

about it; if the Bishop fails you, try to live long enough so that you can participate in the election of a better bishop.

¶Wonder why so many consecrations of bishops are taking place in public arenas? What's wrong with using a church, even a small one?

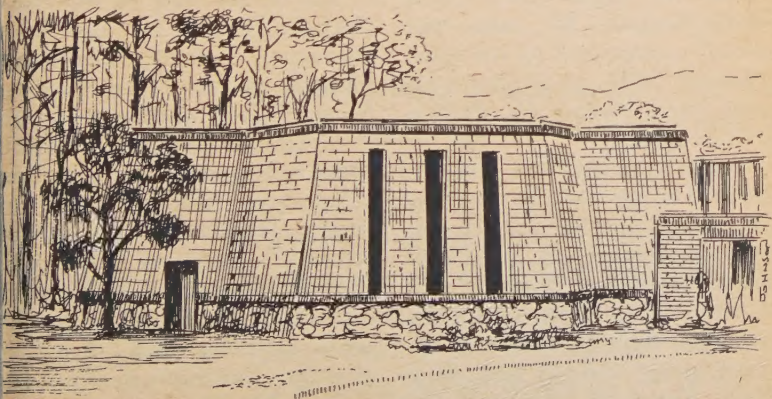
¶When you subscribe to TAD for another person, he also gets a notice of your gift or renewal.

¶At their homè, Bethany, for disabled or mentally retarded women, in Lincoln, Massachusetts, the Order of St. Anne recently presented for dedication a chapel named in honor of the late the Most Rev'd Arthur Carl Lichtenberger, beloved Presiding Bishop from 1958 to 1964 (he died in 1968). The Order of St. Anne was founded in 1910 for

prayer and good works: one of the Boston Cowley Fathers was seeking shelter for the slum children of his parish, and Miss Ethel Barry offered herself and her house; she and the women assisting her soon asked for a Rule and were later clothed as novices; the first life professions were made in 1916. Autonomous convents are located in Massachusetts, Colorado, and England, with other convents in Illinois, New York, and the Philippines.

¶Overheard from a lay reader as we were preparing for our first use of the Trial Liturgy: "There will be weeping and wailing and whipping of pages."—A parish bulletin

¶The Rev'd Morgan Porteus, 54, Rector of St. Peter's Parish, Cheshire, in the Diocese of Connecticut, since 1944, and a



The Lichtenberger Chapel at Bethany, Lincoln, Massachusetts.

native of Connecticut, has been consecrated Suffragan Bishop of that Diocese, in Christ Cathedral Church, Hartford.

¶“One TADollar for me, another one for somebody else



who might enjoy *The Digest* as much as I do.”—A Connecticut subscriber.

¶On his 62nd birthday and the commemoration of Saint Sergius, Frederick Hesley Belden, a priest since 1936 and since 1949 Rector of St. Paul's Parish, North Kingston, was consecrated Bishop Coadjutor of Rhode Island, eventually to succeed the Right Rev'd John Seville Higgins, 67, who was himself consecrated to the same office in 1933 and who, two years later, became IX Bishop of that diocese.

¶Has anybody ever done a good “Litany for the Sick” — something similar, in form, style, and length, to other litanies in the Prayer Book?

¶Harry Coleman McGehee, Jr., 48, Virginia-born-and-educated priest (1947) and, since 1960, Rector of Immanuel-on-the-Hill Church, Alexandria,

was consecrated last October Bishop Coadjutor of Michigan, in eventual succession to the Right Rev'd Richard Stanley Merrill Emrich, 61, a bishop for 25 years.

¶The library at Hillspeak can use a copy of William Temple's *The Universality of Christ*, published about fifty years ago by the Student Christian Movement (London).

¶A nice smile and a tip of the hat to the good people, both clerical and lay, who keep us on their bulletin mailing lists. Not only do we get from parish bulletins a “feel” of the times, but that's where most of our items and articles come from; we could not do without them.

¶The Right Rev'd Edmond Lee Browning, 42, who was Missionary Bishop of Okinawa from 1968 until recently, when it was turned over to the Holy Catholic Church in Japan, was enthroned in the Pro-Cathedral Church of the Holy Trinity, Paris, France, as Bishop of the Convocation of American Episcopal Churches in Europe (American churches have existed in Europe since the 1850s; recently a deal was made with the Archbishop of Canterbury and the Bishop of London to place all European Anglican churches within one jurisdiction; English bishops will assist Bishop Browning.)

¶In Saint Luke's Church, Montclair (Diocese of Newark), New Jersey, the Bishop of Kentucky gave away his second daughter (there are three) in a marriage at which the Bishop of Southwestern Virginia (her uncle) and the Bishop of Maryland (her godfather) also officiated.

¶When you are next in Rome, Italy, you can fulfil your Sunday obligation by going to church at All Saints' Church of England, Via del Babuino 153 (Piazza di Spagna), or St. Paul's (American), Via Napoli 58. If you grow overly tired of things Italian, stop (except on Saturdays and Sundays) at the Anglican Centre, Palazzo Doria Pamphilj, Via del Corso 303 (4th floor), which was set up a few years ago to present and interpret the Anglican Communion

as a continuing portion of the One, Holy, Catholic, and Apostolic Church, especially to members of the Church of Rome. The Centre's library forms the largest collection in Europe of books about the Anglican Communion (EBC selections are included). There's also a chapel, with regular services, but call ahead (640-302) for the hours.

¶The Most Rev'd Ralph S. Dean, former Bishop of Cariboo (British Columbia) and sometime Executive Officer of the Anglican Communion, was recently enthroned as Archbishop and Metropolitan of British Columbia, succeeding Godfrey Philip Gower, who retired because of illness.

¶The American Bible Society (1865 Broadway, New York City 10023) has made available on cassettes the Authorized

NOTE

coupon (not for subscribers, or the like) has name and address on the reverse. Foreigners are asked to fill in their address on the envelope. To save time and space, an acknowledgment will not be filed unless received. Thank you, Happy Birthday!

If your birthday falls in January, February, or March, please use the envelope which has been mailed to you separately (foreign readers' are enclosed with this issue); place your TADollar(s) in it, stamp it, and mail it; if you have misplaced the special envelope, an ordinary one will accommodate your TADollar(s); just address it to *The Anglican Digest*, Eureka Springs, Arkansas 72632 — and so keep the little magazine coming to you and going to others for another year. Happy Birthday!

(commonly called King James) Version of the New Testament and the Psalms (the Psalter in the Book of Common Prayer is the Coverdale translation). Each cartridge is marked in both braille (for the blind), and print, and the Library of Congress will lend the "legally blind" play-back equipment.

¶ On the Feast of Cornelius the Centurion, in Saint Paul's Church, Augusta, the Right Rev'd George Paul Reeves, 53, was enthroned VII Bishop of Georgia, in apostolic succession to the Right Rev'd Albert Rhett Stuart, who officially retired the previous day, and at the beginning of the Diocese's 150th year.

¶ The Right Rev'd John Naohiko Okubo, 65, consecrated Bishop of North Kanto in 1947, is the new Primate of the Nippon Sei Ko Kai (Holy

Catholic Church in Japan); he had been Acting Primate since the death of the Right Rev. Michael Hinsuke Yashiro in October 1970.

¶ St. Francis' Boys Home, Salina, Kansas, will soon take over St. Agnes' School, Albany, New York, as a home for troubled girls. Another boy's home, Camelot, is at Lake Placid, also in the Diocese of Albany.

¶ Trinity Church, New Rochelle, in the Diocese of New York, recently lost by death its vestryman and warden for almost 50 years, O'Donnell Iselin, 87, a yachtsman and businessman (for over 60 years with a large coal company, who served as a railroad specialist of General Pershing's staff in World War I). Does anybody know what is the longest time a man has "been on the vestry"?

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